

LIGUORIAN

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Amongst Ourselves

Catholic Press month, as February has come to be called, is an occasion for special rejoicing on the part of the staff of The Liguorian this year. They have been privileged to see, since the last Press month, a great step taken toward the carrying out of the principles they have always steadfastly held in regard to their publishing work.

Those principles may be stated as follows: On the one hand, no Catholic publication can adopt either the principles or the motives or the methods that are the basis of all forms of the secular press today. The secular press, including both newspapers and magazines, is materialistic, worldly, indifferent to supernatural realities, and above all, founded, promoted and managed under the primary influence of the profit motive. It is of a piece with the predominant features of the society in which it appears: measuring all things by money, worshipping but one form of success, namely, that represented by the making of huge sums of money. The philosophy of a Catholic, to say nothing of a Catholic publicist, is directly opposed to the worship of mammon, though, truth to tell, it is difficult to escape the influence of the latter in a world so steeped in it.

On the other hand, Catholic publications cannot be so singular, insular, and subordinate to pragmatic purposes (no matter how spiritual or good) that they neither contribute to the deepening of convictions of the truth on the part of Catholics themselves nor bear the slightest appeal to the outsiders who are vaguely discontented with their own subordination to the ideals represented by money.

Time tests all things, and it would be a violent anomaly if the remedies for people's problems (even the tremendous problems created by the instinct of greed), that have been tested by 1900 years of experience, could not be presented in such a way as to arouse the enthusiasm even of those who never heard of them before.

The editorial philosophy of The Liguorian is represented by those two statements. It makes no pretence of aping the publications that ape the suicidal passions of a lost generation. It seeks no personal profit (what a heresy in the business world!); it carries no advertisements (what a waste of opportunity for profit!); it accepts no dictation from people who can hurt it financially (what madness in a world where it is paramount to know "on which side your bread is buttered!"); it evades no issues, fears no challenges, and courts no patrons. Its sole dedication is to "truth, justice, democracy and religion, and to all that brings happiness to human beings."

We say that a huge step has been taken in advancing this editorial philosophy on the part of The Liguorian during the past year. It has found a home of its own, and a dozen men who have thrown their entire lives into the task of making it an influence for happiness, truth, and good. They ask, not for contributors or patrons or financial supporters. They ask only for readers—a host of readers who are courageous enough to accept into their minds something different from that which is offered them by the modern secular press.

The Liguorian

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THE
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a magazine for the lovers of good reading



*Devoted to the Unchangeable Principles of Truth, Justice, Democracy
and Religion, and to All That Brings Happiness to Human Beings*

The Democracy of Catholics

A recent attack on Catholics as American citizens calls for this sharp answer, lest anyone, Catholic or non-Catholic, be disturbed or deceived.

D. F. Miller

Mr. Paul Blanshard,
c/o *The Nation*
New York
Sir:

In a series of articles published in *The Nation* last fall you attempted to show, with such wisdom as is at your command, that the Catholic Church takes a ridiculous and undemocratic position on many of the important issues of human life. The editor of *The Nation* quotes you as saying, about the articles, that you wrote them as a challenge to American Catholics, because you believe them to be 1) good citizens, 2) not responsible for the undemocratic policies of their priests, and 3) in need of the realization that they must some day force a change in those policies. I, though one of those "undemocratic priests" for whom you have so much scorn, shall proceed to prove to you, and to those of your readers who may have been inclined to take you seriously, 1) that American Catholics are good citizens of a democratic nation precisely because and in so far as they adhere to an objective moral law of which Pope, bishops and priests are only

the spokesmen, and 2) that your kind of thinking constitutes just about the greatest threat to American (or any other kind of) democracy in the world today.

I shall confine my remarks to only one of your three articles, because it is a fair sample of the kind of thinking you do in all of them, and because it touches on issues that are open to the kind of callow dramatization you affect as a lure to the ignorant. It is the article on the Catholic Church in medicine. There you state that priests "exercise authority over (Catholics) in many areas of professional life, particularly in those of birth, death and sexual conduct. They tell the Catholic physician and nurse when life begins in the womb, what the surgeon can and cannot do concerning the destruction of the fetus, and what must be done with the fetus immediately after birth; . . . they lay down detailed instructions not only concerning courtship, marriage, divorce, but concerning contraception, abortion, masturbation, insemination, sterilization, sodomy and sexual gratification." All this you set about first

to prove, a rather silly procedure because it is well known to all that Catholics have about the only definite and detailed moral code in the world today; and then, with bulging eyes and beetling brows you want to know why the Catholic people of the United States have nothing to say about the moral principles they are asked to follow, and why there is never an American doctor or a woman on the committees in Rome that hand down decisions on difficult moral problems. In other words, you conclude there can be no democracy in moral matters touching medicine, unless an American doctor or an American woman is given a voice in deciding what is right and wrong. That is your stand, and it is one that makes you ridiculously vulnerable to a bit of logic and common sense.

Of course the thinking reader will recognize at once the fact that you have none but the most vague and confused and ignorant ideas of what democracy really is. Since you write for *The Nation*, it is probable that you possess, in common with its editors and the sheep who follow them, a violent hatred for fascism, near-fascism, and a host of social philosophies that you erroneously label "fascism"; and that you have a strong leaning toward, if not a great love for, Communism, which in your book is written down as "democracy." However, we are not concerned with probabilities here, and shall not take it for granted that you are inclined toward Communism as a wonderful system of "democracy", though a child of four can recognize it as equally authoritarian with the most violent fascism the world has ever known. The point made clear from your article is that you cannot stomach authority in moral matters; that you would rather be found dead than admitting that there are objective

moral principles and laws that are dependent on no man's say-so; that "democracy" is viciously violated by anyone who says or admits that there is a law of God covering all the issues, medical, sexual, obstetric, and otherwise, in human life. And in that you prove yourself a dangerous enemy of democracy.

What you, and those who grope in the same darkness that you inhabit, refuse to understand is that democracy will never prevail anywhere without a solid basis on which to predicate the value of individual human beings. In general, you have the vague idea that democracy has something to do with the value of individuals; otherwise you would not be so strong for putting an individual doctor or woman on the committee for deciding moral problems, nor would you be so concerned over the sufferings you think mothers have been subjected to as a result of their adherence to moral principles. Where you make your mistake is in assuming that you can put a certain value on the life of an individual, e.g., the life of a mother in a dangerous childbirth, that has no relationship to any reality or fact or purpose outside your own mind. That is where Catholics have it all over you when it comes to cherishing and practicing democracy. They know that individual human beings are sacred and worthy of love and honor because there is something outside of them and outside of all creation that gives them a value that is independent of any man's or all men's feelings, desires, passions, vices and opinions. That something is God, who made each human being out of nothing, who made each one for Himself, and who established the standards by which each one can come to Himself in the end. Of course this is the wildest folly to a man with a poor education

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and a strong sense of pride like yourself; but you should be able to see that it is a far safer and sounder ground of democratic principle than you have. You want us to believe that human beings are sacred because you say so, and according to the standards that you set down. We Catholics know that individuals are only safe in the possession of a sacredness that comes from no man but from God.

As the sacredness of human life and character rests on its relationship to God, so do the moral obligations by which it must work out its destiny with Him. Catholics recognize that the same God who made human beings immortally noble, made a code of laws in accord with that nobility. He made those laws understandable by a man's reason, and, recognizing that passion sometimes tries to supplant reason, He also announced them in words, with sanctions, warnings, promises and threats to back up His words. It is also clear to anyone who reads the whole of history with humility, that God established an authority in the world whose duty it would be never to let men forget the laws that spring from and protect their dignity. This is an area of thought in which obviously you have but the slightest interest, but its logic is irresistible to the unfrazed and unprejudiced mind. Only God can give a man true nobility and value; only God can impose universal and unchangeable laws; God can promulgate those laws in any way He wishes: by making them clear to man's reason; by putting them in words Himself; by selecting and directing spokesmen to reiterate them in His name. He has done all these things. A man who wants to escape the laws, forfeits the only value and dignity that makes democracy a vital thing, and hands himself over to

the conflicting, changing passions and ambitions of other men. Thousands of good Americans recognize this fact every year, and permit their reason and common sense to lead them into sharing with Catholics the only solid foundations on which democracy can be erected.

Therefore all your venomous castigation of priests, bishops and Popes is either the product of ignorance or the paroxysms of pride. You want Catholics to give up listening to the directions of their spiritual leaders, who never pretend to teach anything that does not conform to reason and come from God, and to follow you who can point to nothing outside or greater than yourself as giving force to what you say. To destroy confidence in spiritual teachers, you make a great to-do about papal pronouncements and the statements of moral theologians on such matters as tubal pregnancy, sterilization, irradiation of ovaries, etc. But what is amazing is that in all your digging through Catholic moral theologies to find decisions that you could lampoon, you failed to see, or did not want to see, the thread of unity running through them all. Every single conclusion or decision of an authority in the Church is simply a restatement of some basic principle embedded in human nature and conscience, enunciated by God, and momentarily forgotten by the questioner. Is it lawful to save a mother by an abortion? asks someone in France or England or America or China. "Thou shalt not kill, saith the Lord," quotes the Holy Office . . . Is it lawful for a man to divorce his wife and marry another? asks someone in Greece or Germany or Spain or Canada. "Whoever putteth away his wife and marrieth another is guilty of adultery, saith the Lord," answers the Holy See. The questions are sometimes put in technical

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language, and the circumstances may be involved, but the answer is always predicated on a principle that is to be found in the ten commandments and written on the tablet of the human heart. And the scandal you take over the fact that the sum of all the moral principles and applications taught by the Catholic Church in the name of reason, conscience and the authority of God, covers human life from conception to the grace, in the bridal chamber, on the operating table, in the hospital, clinic and on the deathbed, is the scandal of a man who is blindly angry at the very thought that there is any God other than himself to guide all human affairs.

But if democracy be your plea for the abandonment of authority in moral matters, then on democracy alone you can be confounded. You state that democracy will be preserved only if an American doctor or an American woman be given a voice in moral decisions. Well, you hate fascism, don't you? By what principle or authority are you going to prevent a fascist-minded American doctor or woman from sitting in on that board of morality of which you dream? There are other things we'd like to know. There are doctors in the United States who believe in the murder of all old people, and others who are of the opinion that atheists and agnostics like yourself should be sterilized; shall it be one of these that will decide our American moral problems? There is a woman in America who thinks that there should be a moratorium on births for ten years; shall we give her a voice in framing the official hospital practice in the United States? On what authority (yours?) shall we accept the decisions of any doctor or woman in America when it comes to questions of morality in medicine? And if it really happened, as you say in your article, that "a

young priest in a Massachusetts city (who) ventured to expound the dogma (sic!) of the equality of mother and fetus to an audience of young Catholic matrons was so heckled by his infuriated listeners that the meeting was almost broken up," we would not want any of these infuriated hecklers to revise the 5th commandment for us in the name of democracy, even though they probably could gather a good flock of followers for their version: "Thou shalt not kill, except, of course, tiny children before they are born."

Democracy, my dear Mr. Blanshard, is not your idea, nor Mrs. Sanger's idea, nor a brilliant surgeon's idea, nor an infuriated Catholic matron's idea, of what is morally good or bad for human beings. Any one of you might decide all too suddenly that fascism is good, or murder is good, or even that the extinction of the human race is good. We just couldn't count on you. But we can count on a democracy that recognizes the inalienable rights and dignity of human beings as coming from God, and that will build and run hospitals, and erect schools, and found leper colonies, and take care of incurable and penniless cancer patients, to prove its recognition of the value of human beings. We can count on a democracy that accepts and practices an objective standard of morality laid down by God, in home, in school, in hospital; in the shop, in the factory, in the stock market; in the death chamber, in the funeral parlor, and at the grave, because we know that such a standard will never be tampered with or changed by a fallible man. Therefore your expressed hope that Catholics will force a change in the moral policies of their Church is a hope, Mr. Blanshard, not for democracy in America, but for chaos.

Very sincerely yours,

D. F. Miller

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that was said and believed. But this would not work either. Army ministers (and a Veterans' Facility would surely have a military chaplain) are supposed to conduct *general* services, by which is meant, services that *all* non-Catholics can attend with a good conscience. Any minister who refuses to do this is out of a job, at least as far as the armed forces are concerned.

Thus, no matter how you look at it, a chapel in a soldiers' hospital is a kind of liability rather than an unfeigned blessing. It brings into being all kinds of peculiar contradictions, and endangers freedom of conscience. This is especially true in view of the fact that there are not enough ministers to go around to fit every conscience that is following private judgment; and surely there is not enough time, even though a day possessed forty-eight hours instead of twenty-four, to accommodate all the different shades of belief and unbelief represented by those who might want to use the chapel for services proper to themselves. There would have to be a chapel for just about every three men; and such an expense would rise to heights so astronomical that the citizenry of the country could never pay it.

It might be that when the committee on construction and financing considered what part of the hospital should be omitted, they settled on the chapel, not because the chapel was not needed, but for the reason given above. They wanted to avoid trouble. Not having a chapel was a fine means to that end. Of course, they would not admit this in public. Even so, the possibility is there.

2. There are many people — and grown people, too—in the United States who maintain stoutly that churches and chapels are superfluous. They proclaim themselves good Christians—they never killed anybody or stole from the neigh-

bor or got into a fist-fight in a public place or even fell into the hands of the police—in spite of the fact that they have never darkened the inside of a church. People who go to church (they go on) are often the most horrible people. They even talk against the neighbor sometimes. That proves that churches are no good.

Besides, churches cost money. The priests are always talking money. First, it's money to build the church; then it's money to support the church; and most likely it's money all the time to line the pockets of the priests. You can't trust those priests too far. If they had their way, the whole United States would become Catholic. Where then would be freedom of worship? To do away with churches would be a good way to save money—like putting money in the bank.

But the main reason (they say) why churches and chapels are superfluous is the fact that a man can adore God anywhere. Where can be found a better church than the great outdoors, with the vaulted sky as the roof and the soft and flowered earth as the floor? God is more certainly in the vast and towering open spaces than in the cramped and crowded quarters of a building. It is there that He speaks to His creatures—in the song of the birds, in the sighing of the winds, in the murmuring of the brook. Can a minister or a priest establish a closer relationship with the Almighty than by means of Nature herself, merely because he mumbles prayers and sermons from a pulpit in a church? Obviously not.

And so the man with such convictions has a ritual all his own. Instead of dressing up on Sunday morning and driving off to the neighborhood church, he repairs to his back yard in his bathrobe, and there lifts up his arms as

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did Abel and Abraham of old and worships God in the trees and the grass and the verdant hedges that surround him. He eyes the open grate which he had built for the frying of steaks and hamburgers, with a vague notion that perhaps it could be used for the offering of some kind of sacrifice. But he resists the notion as a temptation. Pure religion is what he wants, unencumbered with rites and ceremonies that are proper only to places and churches that the ignorant attend and patronize. What! Are you laughing? You say that you never saw a man follow a program like that on Sunday morning? Shame on you! Surely at sometime or other you *heard* a man say that such is the only *real* way to acknowledge God's supremacy. If you heard so much, you could hardly have failed to see so much. Otherwise you are accusing your fellow-religionist, the man who belongs to the church of the great outdoors, of merely talking, and not acting according to the words he says with such assurance. Shame on you! Lift up your eyes and see. Nor are you showing tolerance and understanding when you ask the question, Why then did Jesus Christ come to earth and become a man and die a terrible death? If He went to all that trouble merely to give an American a chance to worship Him in the back yard, He seems to have done more than was necessary. There you go, introducing dogma into the discussion. You must be a Catholic. I thought so. Good day. It was nice to have met you.

One can easily see that if there are many veterans who believe that God can best be worshipped under the stars, it would be sinful waste to build a beautiful chapel. Far better to build a tile swimming pool, where battered bodies could be bathed on Sunday morning during the hours of devotions while

bruised souls could be carried aloft at the same time in contemplation of the infinite. Water is a primeval substance; indeed, it is one of the first substances known to man. Why, then, should it not be looked upon as a sacrament, connecting worshipers with the First of all causes, even while they tan themselves in the benignant warmth of the curing sun? What miracles would not be wrought through the agency of such a living religion!

Could it be that ideas like these were running through the minds of the committee on construction and financing when they finally decided to scratch the chapel from the agenda of works to be done? Perhaps. There is no record on paper that reveals their reasons beyond the mere scaling down of the original estimate of cost.

3. More prevalent in the United States than the outdoor people, however, are the secularist people. They do not believe either in churches or in the outdoors as places of worship, because they do not believe in worship. Sometimes they say that they do not believe in God. Of course, that is nonsense. "Only the fool says in his heart that there is no God." And sound reason affirms that no man can honestly be an atheist over a period of time. He can doubt God and even deny God in a moment of great personal tragedy. But as soon as the first pangs of the tragedy wear off (as they always do), he comes back to the conviction that there must be *someone* who is running the universe. There is too much order in the world to permit any other reasonable opinion—order in the stars, in the insects, in the body of man himself. Thus, Americans are no more atheists than the inhabitants of any other country. But that does not preclude the possibility of their being taken over by

Birth Control: Tax Supported

It is not easy for married people to escape the high-powered propaganda of the immoral group which, with the help of public funds, is battering fanatically against the purpose of marriage.

D. J. Corrigan

IT IS just four years ago that two young nurses, newly graduated from St. Mary's Hospital, St. Louis, Missouri, went forth to the County Hospital to do their stint of practice nursing in Public Health. To their dismay and considerable disillusionment they found that the solution of nearly every maternal ill in that particular department was birth control. Not that the Health Department was maintaining a Birth Preventive Clinic—the laws of Missouri have hardly got around to permitting that—but there was, as in most places, an easily accessible Planned Parenthood clinic nearby. To this office, just around the corner, the nurses in charge, as an easy way out of most of their difficulties, were directing clients, at the same time dispensing Planned Parenthood literature. Evidently, Public Health would be so much better maintained, if the poor, along with the rich, would not have any babies!

Not long after, in a meeting of all the Public Health nurses in the St. Louis County Hospital, our two young stalwarts stood up and vigorously objected to the methods employed on the ground that they were immoral. Shocked by such audacity, the head nurse replied:

"Why, you both must be Catholics!"

"No, we are not," answered the girls. "But we believe that the Catholics are right on this question."

Needless to say, the girls got nowhere, except that their idealism suffered a severe jolt. Both, however, are Catholics

today: one of them in the quiet of a Maryknoll novitiate, while the other is battling in the Public Health field of California. Recently she wrote:

"I am sending you this information on the Planned Parenthood clinic. It is astounding how many referrals are made (from Public Health) to these clinics and the large attendance. In a very few cases it seems almost justifiable, although I know that it is not. I shall be most interested to see how you handle the problem. We Catholic nurses are in the minority and I need some very convincing arguments. It is a ticklish problem and one that requires skill in dealing with."

The purpose of this article is not to prove that birth prevention is immoral—for that has been done over and over again in Catholic periodicals—but to show to what an amazing extent this movement has grown and to what clever and perverse lengths Planned Parenthood will go in its tireless endeavor to win adherents. At the same time it proposes to display the fact that organized birth prevention is being supported, both directly and indirectly, by public funds that are gathered by taxation!

Margaret Sanger's group today has a very fancy name: Planned Parenthood Federation of America, Inc. In addition, it has taken on some noble features, as its title implies, even to the extent of teaching the ignorant masses *how to have babies!* But like the various communist fronts, it is the same old gang under a new tag. Since its old argument of overpopulation is out of date, it now stresses the health of

mother and child, especially when poor. It still practically ignores the question of whether birth control is a sin, but spends much time in condemning the "outmoded" civil laws which hamper its activity, and especially in damning the Catholic Church as the only institution in the world blocking its "progressive" path. All the while, it is supplying the tools, mostly free of charge, whereby men and women, rich or poor, married or single, may enjoy the delights of marital union, without fearing its natural outcome and consequent burden. As Chesterton said: "It is not a control, but a prevention of birth," that the Planned Parenthood group is furthering and abetting.

According to the booklet, "The Public Health Nurse and Family Planning" (one of the many pamphlets issued by the Planned Parenthood Federation), "there are in the United States 794 medically directed clinics for planned parenthood (birth control) located in 43 of the 48 States. In addition, there are clinics in Alaska, Hawaii, Puerto Rico, and the Virgin Islands."

"In three States (North and South Carolina, and Alabama) the *State Health Departments* include planned parenthood in the maternal and child-health clinics maintained locally through state and federal aid. Eight additional States are developing comparable programs. This obviously desirable method of administration, it is hoped, will soon be extended to *many other States*." (Italics ours.) That these birth controllers are making a special drive in our southern States is evident from the two sets of pamphlets that they abundantly distribute: one with white babies on the cover, and the other with a Negro child. Some Negro leaders have characterized this as a direct drive to exterminate the colored of the South.

But the booklet contains still more enlightening statistics: "In 490 communities planned parenthood clinics are conducted *under the auspices of tax-supported agencies*, such as county and city departments of health or hospitals, either as part of the maternity clinic or a special clinic." (Italics ours.)

"In 304 other communities they are still conducted as special clinics under voluntary auspices." In these the Planned Parenthood Federation bears the brunt of the expense, and quite a load it must be, if one considers the elaborate set-up for each clinic. This includes the services of a physician, of nurses and special workers, as well as a waiting room, examining room and instruction room, with full equipment and literature and charts, and, lest we forget, an ample supply of instruments for birth prevention.

There is even an offer of special courses on planned parenthood to nurses and instructors "in order to make up for deficiencies in basic nursing education and in public health nursing education." But aside from that, their literature is quite clear and to the point, describing in minute detail all the various methods of birth prevention, at the same time giving a "scientific" evaluation of the effectiveness of each device. From reading their propaganda one can not escape the impression that they are going to great pains in their conspiracy against the Creator.

Continued perusal of the numerous pamphlets of the Planned Parenthood Federation bears out this impression all the more, for its argument is based completely on the earthly and natural to the utter exclusion of the eternal and supernatural. Its entire reason for existence is based on the platform that it is better for the health of mother and child, if there be several years be-

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tween pregnancies. If this be untrue, then the only excuse for the continuance of the Planned Parenthood Federation is the prevention of children. That the birth controllers are all wrong is proved by the testimony of Dr. Nicholas J. Eastman of Johns Hopkins, up to recent times an honorary Vice-president of Planned Parenthood. Dr. Eastman has demonstrated that the "optimum (best) time, for infant and mother, between births is 12 to 24 months after a previous viable delivery,"—a spacing that nature usually more than amply takes care of in normal relations between husband and wife. Incidentally, Dr. Eastman has severed his connection with the Planned Parenthood Federation.

Still more disastrous is the moral let-down caused by the spread of birth control. It is the experience of priests who know, that not only Catholics but non-Catholics also, who practice birth control, do so against their better moral instincts: and this not because of ancient religious taboos, but because human beings still have consciences that disapprove. Possibly that explains why reliable statistics show that of those women who resort to criminal abortion to get rid of a child, there are three birth controllers to every non-birth controller. After all, the line between artificial birth control and abortion is a very thin one for those who are obsessed with the ideas about babies fostered by the Planned Parenthood Federation. That probably explains why those physicians who advocate birth control just as easily "end a pregnancy," though abortion is a crime in most States, because it is murder.

The literature that the Planned Parenthood Federation dispenses is both fallacious and insidious. To quote a few examples:

What is birth control?

It is a safe and simple way to plan for your children and to have them *when you want them*. (Italics ours.)

Evidently God does not have a word to say about this. Possibly the best answer to this is the fact that the average "Harvard graduate has sired only three-quarters of a son." If the birth controllers had their way, we would destroy ourselves as a nation within a comparatively few years—to say nothing of the loss of candidates for heaven (which Planned Parenthood does not take into consideration.)

As an example of deliberate and misleading evasion, the following excerpt from Planned Parenthood could hardly be improved on:

Is birth control immoral?

Most of the organized church groups of the Protestant and Jewish faiths have gone on record in favor of birth control. The Roman Catholic Church recognizes the need for family limitation, but approves only the 'rhythm' method.

Notice that their propaganda carefully neglects to state that the Catholic Church condemns the birth prevention methods of the Planned Parenthood Federation as seriously immoral. We may rightly wonder how many Catholics have been "taken in" by such evasion.

Another selection:

Abstinence:

Marital abstinence to prevent conception is neither feasible nor desirable. It is unsound, both physiologically and psychologically, and tends to destroy the finest qualities of the marital union.

This is pure and unadulterated falsehood. It is the opposite of well founded scientific fact, (Cfr. Dr. Milton Rosenau of Harvard: "Preventive Medicine and Hygiene") and physicians have to demand marital continence as the solution

of some maladies. For a religious and moral refutation, all one has to do is to read the words of Christ, as contained in the Gospels. But the Planned Parenthood people are careful to stay clear of the Bible.

(The Methodist Bishop Oxnam, speaking recently for Planned Parenthood, termed marital abstinence as something unscientific and *sinful*. By this the bishop shows himself as ignorant in science as he undoubtedly is in religion and morality.)

To quote once more from Planned Parenthood literature:

The Scientific Attitude:

Objections have been raised that birth control is against the law of nature. This is no more true than arguing that anesthesia, immunization against disease, control of infection or any other great advance in medical science is against the law of nature. The third largest group of deaths in the United States is from causes associated with childbirth. The problem should be treated as scientifically as heart disease and cancer, the only two greater killers.

The conception of a child is not a disease, and consequently not an evil in itself. Even if it were a disease, it would not be lawful in conscience to use an immoral means to prevent it, no more than it would be lawful, should this be possible, for a physician to take one man's heart by operation to save another man's life. Birth controllers are guilty of the immoral principle that the end justifies the means, any means. Birth prevention, as advocated by Planned Parenthood, is a mortal sin because it is a deliberate interference, both in intention and in act, with the natural outcome of the marital privilege as determined by the Creator. In this way it is seriously against the law of nature.

Here it may be well to add that the real remedy for the ills alleged by Planned Parenthood as excuses for birth

control lies in a reform of social injustice and improvement in medicine: that there be fewer poor people and more healthy people. Where there is an immediate need of spacing children, then married couples with self control and the help of God's grace *can* practice continence or make use only of the sterile periods. But never can there be a cause justifying the use of contraceptives as such, because this is intrinsically immoral.

While the Planned Parenthood gives a long list of medical groups as advocates of birth control (undoubtedly many physicians use it as an easy way out of difficulties, just as they do not hesitate to effect abortion in certain cases, if they are not governed by clear moral principles), still Dr. Nicholas Eastman, while still a vice-president for Planned Parenthood, had this to say: (1942)

"The medical profession in general has been slow to accept birth control: in certain quarters the attitude has been openly antagonistic, in others skeptical, while the most common reaction, perhaps, has been one of apathy. To the layman this attitude may represent a perverse and narrow-minded adherence to out-worn dogma; but anyone familiar with the traditions of American medicine will realize that it has been due in large measure, not to a fault but to a virtue, namely, a deep rooted sense of moral responsibility."

As noted before, Dr. Eastman has recently resigned in protest from the Planned Parenthood Federation.

Just a word, finally, about the civil legality of birth control ("The Case Worker and Family Planning"):

"It is now and has been since 1936 legal throughout the United States, except in Massachusetts and Connecticut, for a physician to give pregnancy spacing advice to his patient when her health requires it."

"Federal postal laws still restrict the mailing of contraceptive materials or liter-

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ature but here again the physician and other medical and scientific groups are given certain exceptions."

"State legislation: In 19 States all reference to prevention of conception is omitted from statutes. In 14 States the statutes restrict the distribution and dissemination of information about the prevention of conception, but specifically exempt medical practice (Arkansas, Colorado, Delaware, Idaho, Indiana, Iowa, Minnesota, Montana, Nevada, New York, Ohio, Oregon, Wisconsin and Wyoming). In 13 States the statutes are designed to prevent the indiscriminate advertisement and distribution of information on conception control, but exempt medical practice by 'implication or construction' (Arizona, California, Kansas, Louisiana, Maine, Michigan, Mississippi, Missouri, Nebraska, New Jersey, North Carolina, Pennsylvania and Washington)."

Then in answer to the question: Why is the legality of family planning not always understood?—This would cause a laugh, were it not so important:

"The most powerful reason is the militant opposition within the hierarchy of one religious group. (*Editor: the Catholic*) This group uses and magnifies all the confusions that exist—an effective method to impede positive interpretation."

It is the Planned Parenthood Federation that magnifies and confuses here, for it utterly fails to see that there is a difference between civil legality and moral legality. In other words, civil laws sometimes permit practices which are contrary to God's moral law. One glaring example is the divorce legislation in the United States.

That the advocates of birth control are prepared even to try to change the directions of a priest confessor is evident from the following ("The Case Worker and Family Planning"):

"Pangs of Conscience: A particular woman may come to the point of asking for pregnancy spacing advice but later give it up because of the persuasion of her

spiritual adviser. Objections on any of these scores based *entirely on ignorance or misinformation* can in many cases be cleared up quickly by the referring case worker or those in attendance in the clinic." (*Italics ours.*)

That the propaganda of Planned Parenthood is making serious inroads among married Catholic people is possibly evident from the poll conducted by Fortune Magazine in 1943, when 69% of Catholic women interviewed are supposed to have recommended that birth control information be made available to all married women. If this be true, it is a sad reflection on our own system of instruction and motivation. Yet when we consider the fact that the Catholic Church is practically alone in battling the evil of birth control (as she is in combatting divorce), it is not surprising that Catholics are affected and tempted by the evil propaganda around them. Planned Parenthood lists the following Protestant and Jewish groups as favoring what the Bible described as a "detestable thing." (The sin of Onam)

American Unitarian Association
Federal Council of Churches in America
General Council of Congregational and Christian Churches
Lambeth Council of Anglican Bishops
Methodist Church
Protestant Episcopal Church
Rabbinical Assembly of America
United Lutheran Church of America
Universalist General Convention

In addition, it names more than 1,000 organizations, mostly women's groups, supporting Planned Parenthood.

Thus we see that Margaret Sanger's group has developed into a powerful, nationwide organization for sin and destruction. In view of all this organized resistance to God's law it might seem that the Church is nigh helpless to change this neo-pagan decadence, and

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yet we know that the Church can and will do it in time. There are several steps that we Catholics should take immediately:

- 1) A more vigorous instruction and indoctrination, both through the press and pulpit, of all Catholics concerning the evils of birth control and the machinations of the Planned Parenthood Federation.
- 2) Catholics should carry on an organized campaign to put an end to the 490 Planned Parenthood clinics that are conducted under the auspices of *tax supported agencies*.
- 3) Pastors should keep an eye on Public Health clinics within their parish, particularly to note the

active support these clinics (tax supported) give to birth control. (Recently a Pastor of a Negro parish in St. Louis County allowed Public Health to set up a maternity clinic within his school, only to learn a few weeks later that it had become a dispersal center for Planned Parenthood literature.)

- 4) Urge more Catholic nurses and physicians to go into Public Health work.
- 5) It would also be advantageous to send a pamphlet treating of the immorality and fallacies of birth prevention to every nurse, Catholic and non-Catholic, in Public Health clinics.

Names With A Message

It is a matter of record that during Cromwell's time in England people gave strange names to their children, names which manifested their preoccupation with the Puritan concept of justification. The list of jurymen who sat in a case in Sussex shows the following names:

Accepted Trevor

Redeemed Compton

God-Reward Smart

Earth Adams

Kill-Sin Pimple

Be-Faithful Joiner

Fight-the-good-fight-of-faith White

More-fruit Fowler

Graceful Hardy

Faint-not Hewet

Make-Peace Heaton

Stand-Fast-On-High Stringer

Called Lower

Return Spelman

Fly-Debate Robert

Hope-for Bending

Weep-not Billings

Praise-God Barebone was a noted divine of those days, and an active member in Cromwell's Parliament. He had two brothers, with the incredible names of "Christ-Came-Into-The-World-To-Save Barebone" and "If-Christ-Had-Not-Died-Thou-Had'st-Been-Damned Barebone."

Books of the Month

Many of the books published in the seventeenth and eighteenth centuries bore flamboyant titles, such as the following:

Matches Lighted at the Divine Fire

Shop of the Spiritual Apothecary

Sixpennyworth of Divine Spirit

Some Fine Baskets baked in the oven of charity carefully conserved for the Chickens of the Church, the Sparrows of the Spirit and the Sweet Swallows of Salvation

A Fan to Drive Away Flies

Hollywood's Ideal Mother

This is a little rough on the lady in question, but somebody has to contradict the immoral journalism of our time.

L. G. Miller

AN article recently published in one of our Sunday supplements, always so filled with edifying information for the whole family, sings the praises of the Hollywood star, Joan Bennett. Among other choice biographical gleanings, the writer of the piece discloses the fact that Miss Bennett has been married three times and divorced twice. This information in itself would be rather prosaic, but rather more striking is the further fact that she has a family of three daughters, and that each daughter has a different father. The three children are Diana, Melinda and Stephanie, and the fathers in order of succession are John Martin Fox, Gene Markey and the present incumbent, Walter Wanger.

These accomplishments undoubtedly mark Miss Bennett as titleholder in her field. If, of course, we regard only the number of husbands, she is obviously running far back in the race. But the fact alone of having three children in the film colony is in itself unusual, and to have them by three different husbands clearly establishes her as some kind of a champion.

In the article referred to, Miss Bennett is held up to public view as the "ideal mother," having knit her diverse little brood together by the bonds of an affection impartially bestowed upon each child. If so, and we have no reason to doubt the author's word, hers is a remarkable performance. Mr. Wanger shares our admiration too, since apparently he has flourished in the curious situation of being a stepfather both once and twice removed.

There must indeed be many difficulties inherent in such a state of affairs, and we are intrigued by the speculation as to how Miss Bennett and Mr. Wanger resolve them. Thus, for instance, ordinary mothers, when their young ones get out of line and try their patience too sorely, are fond of calling them to time with some such expression as the following:

"Just wait until your father gets home from work. I'm going to tell him how naughty you were today."

Only in the case of daughter number three can Miss Bennett effectively use this stratagem, since daughters one and two, if pressed with it, could respond with complete logic:

"Which father do you mean? My real father or my step-father?" Obviously such a reply would take all the edge off the threat.

Or let us suppose a visitor comes to the house and meets the girls for the first time. Before long he will feel bound in conscience to make the time-honored remark:

"My, you girls certainly take after your father."

Imagine the caller's embarrassment when the girls respond:

"Which of us takes after which father?"

Of course, there is this advantage, that the thing can be turned into a little guessing game, and once the visitor gets into the spirit of the thing, it may turn out to be loads of fun.

"Let me see, Stephanie, your father is Gene Markey."

"Nope," the girls cry, amid peals of laughter. "Guess again."

"Then it's John Martin Fox."

Thus the evening passes quickly, while everyone has a splendid time.

We wonder, too, what procedure is followed in allowing the girls to visit with their respective fathers. Does Mr. Fox come on Tuesday to see Diana, Mr. Markey on Wednesday to see Melinda, and does Mr. Wanger on Tuesday and Wednesday stay at his office all day in order to avoid the traffic? Perhaps it is so arranged that all three of them assemble in the parlor at the same time, thus making a species of family gathering out of it, although we consider this unlikely. Even in Hollywood such a situation might occasion some embarrassment and restraint.

Perhaps, too, the two ex-husbands simply do not show up at all. Having acquired new interests or new spouses or both, perhaps they have forgotten all about their daughters. It must be extremely difficult to keep such matters straight in Hollywood, and who can blame a man married for the third or fourth time if he loses track of what happened when he was living with his first wife?

We wonder, moreover, if the girls ever get into friendly little arguments over the merits of their respective fathers, in the manner of children the world over. Thus we can picture them gathered together some rainy day, practicing their emotions or presenting a make-believe Oscar to each other or whatever it is the children of movie-stars do in their spare time. Suddenly in a moment of pique, one of them says:

"Anyway, my father is better than your father."

"Huh!" comes back another. "My father is a thousand times better than yours."

"You're both wrong," says the third. "My father is best, because he's still married to mother, and that's more than you can say about your fathers."

Does Miss Bennett, we speculate, calm the rising storm by saying, in her well modulated tones:

"Now children, you mustn't quarrel. Always remember, although you have three different fathers, you have only one mother. Your fathers are all fine men, and although two of them proved to be incompatible, they are still good friends of mine, and you mustn't say a word against them."

Well, Miss Bennett is described by her enthusiastic interviewer as an "ideal mother." Not a night passes but that she reads to Stephanie, the youngest. She won't stand for any laziness in her daughters either, but keeps a sharp watch on the progress they make in their various vocational pursuits.

In our book, "ideal mother" has a somewhat wider connotation; it includes a little more than the items mentioned above. Our ideal mother possesses as basic traits trust and fidelity and unselfishness and a spirit of sacrifice, manifested in the first instance towards the man she marries and until he dies. In our book, Miss Bennett has quite definitely proved by her three successive marriages and two divorces that she doesn't come within seventeen country miles of being an ideal mother, and to be perfectly frank about it, we resent having a journalistic parasite of the film colony go into transports of praise, holding Miss Bennett up as a model of motherhood for all to see and admire. If she is a model of motherhood, we might as well go out of business as a Christian nation.

But it is for the three daughters of Miss Bennett that we feel particularly sorry. They may have all the luxuries

This Faith Cannot Fail

Beneath the seeming tragedy of this story, there is hope for the world, in the faith of mothers and sons like these.

H. J. O'Connell

IF Margaret Sanger and her "Anti-lifers" could have had their way, Jerry Donovan, with his laughing Irish face and the thick shock of sandy hair that was always falling in his eyes, would never have lain in death on a snow-covered hillside in China. He would never have plagued his companions of Maryknoll with the jokes he loved so well. He would never have given his life to bring the hope of eternal happiness to Asia's poor and suffering millions. In fact, he would never have existed at all. For he was the *thirteenth* child of Mike and Mary Donovan, who lived their simple Catholic lives beneath the pall of red-gray smoke that belched from the steel-mills of Pittsburgh.

In the Donovan home faith, unselfishness, and the spirit of sacrifice were bred deep in the bone. Mike Donovan, after he came home in the evening from his mechanic's bench, used to teach his young children their prayers. For Mary Donovan the Will of God was the guiding light of life, and the source of all her peace and happiness. Vocations flourish in the homes of parents like these; and hence with no surprise we learn that from the Donovan family came three priests and a nun.

Jerry, the youngest, was only eleven when he broached the subject to his mother.

"Mom," he said, "I think I'll be a priest."

"Good, Jerry," she answered, "that is very beautiful."

"I think I'd like to go to Maryknoll."

Mrs. Donovan paused. The priests of Maryknoll, she knew, were dedicated to the foreign missions, and most of their houses at that time were in China. If Jerry joined them, it would mean that her boy would spend his life far from her and the family.

At last she spoke: "Well, Jerry, God is in China as He is here. If you go there, He will be with you."

When he had finished school, Jerry went off to Maryknoll. And at length, after the long years of preparation and a brief period of teaching following his ordination, his dream was fulfilled. In 1931 he was sent to China.

With the full enthusiasm of his ardent, generous nature, he plunged into the mission work. At first, of course, he had to go through the painful process of learning the difficult Chinese language, repeating the sing-song phrases until his ever present smile became fixed on his face, and a little tightly drawn at the edges. When he had acquired sufficient knowledge to get along, he was sent to an outlying station. There his real work began.

The mission buildings included, besides church and rectory, a school for boys and an old-folks' home. The care for all these kept the young missionary busy. Moreover, there were instructions for converts, the administration of the sacraments, sick calls, and long journeys to visit scattered congregations of Catholics. In winter, with the temperature down to 35° and 40° below zero, these long journeys on muleback partook of the heroic. Father Jerry's ready smile

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and kindly ways soon won for him the love of Catholic and pagan alike. The number of converts grew steadily, and in his last year he baptized over a hundred.

The greatest danger to the missionaries in China was from the bandits. Most of these were just country yokels, who, from necessity or laziness, had taken to stealing instead of plowing their fields. They bore no ill-will to the priests, and, recognizing that the missionaries seldom carried anything of value, left them to go their way in peace. However, there were some who, out of ignorance, hatred of foreigners, or greed, were dangerous. From time to time news would circulate through the missions that one of the priests had been taken captive and held for ransom.

The period which Father Jerry spent in China was particularly marked by bandit activity. Not long after his arrival, he had his first experience of this sort. The bandits made an attack in force on the very town where he was stationed. Bullets flew around the mission, and even bounced off the church bell, while the inmates huddled in a ditch. At length the outlaws were beaten off; but they continued to roam in the vicinity, driving the people from the countryside into the town, where many of them sought refuge on the mission property. Father Burns, the priest of a neighboring mission, was taken captive, but later escaped.

On one of the journeys, which he continued to make in spite of the danger, Father Jerry himself had a close call. As he rode with one of his catechists in the yellow light of a late afternoon, a distant cry sounded in the hills above them. They recognized it as a warning from the bandit look-out; but rode unconcernedly on, hoping that this group of outlaws was well disposed. Soon they

heard a closer call, and saw an armed man running to cut them off. They stopped, and as the fellow approached, Father Jerry said: "I am a Catholic priest." "That makes no difference to me," he replied, and ordered them to turn into a gulley beside the road. Inside, with his men about him was the leader of the band. He recognized Father Jerry at once as a missionary, and, turning with impatience to the man who had taken them, exclaimed: "Stupid, we don't stop men like these." The two travelers were allowed to go their way unmolested.

Commenting on the affair, Father Jerry wrote home: "Why these fellows treat us with such courtesy is a mystery to me. Some day, of course, I may meet a crowd not so kindly disposed—but I leave that in God's Hands."

Not long afterward, indeed, he fell into the clutches of such a group. Strange to say, he was captured, not on a lonely road, but at the edge of a large city, in the very midst of those who loved him.

He had been transferred to Fushun, the headquarters of Maryknoll, and one of the principal cities of the region. One evening the bell of his little church rang for Benediction. Father Jerry went to the sacristy, put on his white surplice, and knelt in the sanctuary. Since it was the time of the harvest, and every able-bodied man was at work in the fields, the congregation that evening was composed of women and children, with a few old men.

The rosary had just begun, when a strange man suddenly appeared at the door of the sanctuary, holding a piece of paper in his hands. The priest thought he had lost his way; so, genuflecting, he led him back into the sacristy. There the man quickly pulled out a pistol, and, covering the priest and

The Army of the Pope

Visitors to Rome on festive occasions long remember the many beautiful uniforms to be seen around the Holy Father. Here they are explained.

J. Schaefer

ONLY prejudiced men have ever dared to accuse the Papacy of living in the past, of not being in touch with the times. The events of the past three decades and the influence of one Pope after another upon them have combined to reveal the Holy Father to peoples of all creeds and nationalities as the most powerful bulwark of civilization in the world of today. But though the Popes have always kept abreast of their times, the Papacy has maintained its traditions and memories, symbols of the timelessness of the Church. Ancient basilicas glow with the magic of electricity; modern Rome vies with the catacombs and crypts for the interest of tourists; centuries-old masterpieces of art have witnessed the advent of printing and the erection of a radio station; the sounds of a modern city's streets penetrate the walls of basilicas and churches to mingle in strange discord with the Sacred Gregorian chant; and thousands of other contrasts, especially in Vatican City, bear eloquent testimony to the strange, yet harmonious fusion of past and present in the life of the Church.

There is one institution in Vatican City, however, which recalls, perhaps better than any other, this mingling of past and present. It is the Papal Guard, or what may be called "The Army of the Pope". It is a token army, just as Vatican City, judged according to present-day standards, is but a token State. Sightseers behold only a small, well-disciplined corps of guards and police,

quietly, efficiently patrolling Vatican City and the Palace of His Holiness, guarding the person of the Holy Father. But if they would peer back into history, beyond the quaint, colorful uniforms, they would realize what memories—memories of the struggles, glories and trials of the Papacy—they must recall to the Sovereign Pontiff.

The Swiss Guard

The Papal Army is composed of four separate groups — the famous Swiss Guard, the Papal Gendarmes, the Palatine Guard and the Noble Guard. Of these the Swiss Guard is the eldest. It has received its name from the place of origin of its recruits, the cantons of Switzerland. Today recruits come to the Guard from all except one of the Swiss cantons, and even in the bitterest days of the so-called Reformation, some Protestant cantons maintained their recruitment.

The dress of the Swiss Guard, which has undergone no change in the long history of the corps, is one of its chief points of pride. It is said to have been designed by the famous artist, Michelangelo, and consists of red, yellow and blue striped full blouse and knickers, blue and yellow-striped leggings, metal breast-plate, a white ruff (an ornamental neckpiece), and a flat-sided metal helmet whose top is adorned with a red tuft. A medieval halberd—a long shafted pike, because of which the soldier-guards are called "halberdiers"—completes their colorful dress uniform. Today the Guard is also equipped with

modern rifles. Outmoded, almost gaudy though it may be, there is a certain appropriateness about the dress of the Swiss Guards. For it reminds the corps of a history almost unparalleled in the annals of military bodies—a history during which it shared the trials and glories alike of the Papacy.

The year 1906 was a year of memories for the Swiss Guard. It was the fourth centenary of the Corps. On January 21, 1506, 150 Swiss soldiers, under the leadership of Capt. Caspar Silenen, passed through the Porta del Popolo north of Rome to the Piazza of St. Peter's. There they were solemnly blessed by Pope Julius II, who a year before had contracted for their coming to Rome to undertake the guardianship of the Papal Palace. The Guard has come to recognize this date and entrance into Rome as the foundation of the body.

Actually, Swiss soldiers, along with other mercenary troops, had been in the service of the Holy See much earlier, during the 14th and 15th centuries. In those days a large portion of the armies of most European nations was composed of mercenaries, and the Papal States also made use of their services in the defense of the Papal domains. But the first attempt to create a stable and disciplined body of troops, dependent on the Holy See for the custody of the person of the Sovereign Pontiff and his residence was made by Pope Sixtus IV in 1480. This formation was completed by Pope Julius II in 1506.

In 1825 a contract was completed between Pope Leo XII and the Canton of Lucerne in Switzerland which remains substantially in force today. The Swiss permitted the establishment of a recruiting office in Lucerne through which more than 200 volunteers, natives of the Catholic cantons, between the ages

of 18 and 25, were to be provided for Papal service. On his part Leo XII determined the pay of the different members of the Guard, provided lodging for the soldiers in the Vatican, and ratified the right of the Swiss to propose three candidates for the post of commanding officer. The latest reorganization of the corps was made by Pope Pius X in 1914. In this the number of the Guard was set at six major officers, the highest of these holding the rank of Captain Colonel, a chaplain, 15 minor officers and 115 guards or *halberdiers*.

Swiss Catholics still glory in the title conferred upon them by Pope Julius II in 1512, "Defenders of the Liberty of the Church". And it has been principally due to the bravery and courage of the Swiss Guards that the title has never been forgotten. During the four centuries in which the little body of Swiss Guards has stood at the side of the Sovereign as his personal bodyguard, it is only natural that the glories and the trials and sufferings of the Papacy should be reflected in those of the Guard.

In 1527 a motley group of French and Italian soldiers, drawn by the hopes of easy plunder, swept through Italy to the gates of Rome. The Papal forces were pitilessly outnumbered and slaughtered in the path of the onrushing horde. Rome fell on May 7th; more than 7,000 citizens were put to death in less than 24 hours; the city, and even the churches were pillaged; and Pope Clement VII fled for safety to the walls of the Castle of San Angelo. Of the Swiss Guard, which at the time numbered 250, only 47 reached the safety of the Castle's walls, the remainder being cut down in their stubborn defense of St. Peter's and the person of the Holy Father.

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But there were also occasions of military glory for the Guard. In 1571 when a new invasion of the Turks threatened Christendom, Pope Pius V placed Don Juan of Austria in command of the Christian forces. The Turks were decisively defeated in the famous naval battle of Lepanto, during which the Swiss Guard fought aboard the flagship of the fleet. In the triumphal procession which passed in review before the Pope upon the return of the victorious troops to Rome, 40 of the leading captives were entrusted to the Swiss Guard.

During the Napoleonic era and once more when the troops of Garibaldi overran the Papal domains and deprived the Sovereign Pontiff of the last vestige of temporal power, the Swiss Guard shared the sufferings of the Popes. With Pius VI they went into exile rather than give in to the conquering Napoleon, only to return when Napoleon met his defeat at Waterloo. Around another Pius, Pope Pius IX, they stood, a pitilessly outnumbered little bodyguard, and along with the Sovereign Pontiff beheld a treacherous French officer, a member of the diplomatic corps, raise the white flag at which the Papal soldiers grounded their arms and allowed the troops of Garibaldi to rush upon defenseless Rome. Together with the Holy Father the Swiss Guards became the voluntary prisoners in the Vatican until the Lateran treaty in 1929 again made them the bodyguard of a temporal Sovereign.

Under the laws of Vatican City the Swiss Guard maintains its duty of guarding the person of the Pope and acting as his escort especially in his travels outside Vatican City. The Guard is in direct dependence upon the Holy Father, though the governor of Vatican City can request their assistance as

needed for the security and policing of the city. The guards carry their ancient halberds only on dress occasions. In all public functions in St. Peter's four of their number, known as the *Spadoni*, marching beside the *sedia gestatoria* of the Pope, carry the "Four Great Swords" given to the Holy See by the Swiss four and a half centuries ago. They are a symbol of the Catholic cantons of Switzerland, champions of the temporal power of the Popes. The commanding officer of the Swiss Guard today is Baron Henry Pfyffer of Altishofen, a descendant of former leaders of the Guard. Its chaplain is Monsignor Paul Krieg.

The Palatine Guard

The three other members of the Papal Army, the Palatine Guard, the Papal Gendarmes and the Noble Guard, are of more recent origin. The Palatine Guard is composed of two battalions of volunteers, comprising a force of about 500 men. Their commanding officer has the rank of Colonel and under him are a number of other major and minor officers. Their duties are similar to those of the Swiss Guard. Residing in Vatican City or in Rome they are on duty in the Ante-Camera of Vatican Palace guarding the person of the Holy Father and his place of dwelling. In the performance of their duties they are in direct dependence upon the Cardinal Secretary of State, though the Cardinal Camerlengo disposes of them for the special services which they perform for the person of the Pontiff. They are in attendance upon the Holy Father at all public Papal functions and in the Papal chapels.

The uniform of the Palatine Guard is the least colorful of all the members of the Papal Army. Their long trousers are of a dark shade of blue. The coat, of a still darker shade of blue, is

trimmed with red at the wrists and at the tight-fitting collar, and is adorned with epaulets. Their cap is small, with a black bill and body and red top, from the front of which rises an ornamental plume. Like the Swiss Guards they are equipped with modern rifles.

The Papal Gendarmes

On October 22, 1916, Pope Benedict XV struck a medal commemorating the first centenary of the foundation of the Papal Gendarmes. They are the police of Vatican City, taking their name from that adopted generally for similar bodies in many States at the time of their foundation. The Corps consists of a commanding Colonel, several major officers, and 150 minor officers and gendarmes. Besides attending to the safety of the person of the Holy Father their duties consist chiefly in policing and preserving the internal order and security of Vatican City and the observance of its laws, regulations and ordinances. They also assist at solemn ceremonies, Pontifical audiences and religious ceremonies, and are on duty at the Villa of Castle Gondolfo and other properties of the Holy See in Rome.

Though not as colorful as that of the Swiss Guards, their dress uniform is an impressive one. On their head they wear a tall Hussar hat adorned with a twined white cord, a red and a white tassel. Their black jacket is trimmed in red and adorned with white epaulets, white bands crossed at the breast and twined white cords extending from the breast to the left arm. Large-cuffed white gloves, tight-fitting white breeches, black knee-boots and a gold-hilted sword complete the colorful ensemble.

The Noble Guard

When the French took Rome on February 15, 1798, all the Papal troops, save a handful of Swiss Guards, were dispersed. Among those dispersed were

a body of noblemen known as the Cavaliers of the Guard of His Holiness, who formed a Guard of Honor to the Sovereign Pontiff. To replace these, on May 11, 1801, Pope Pius VII organized another corps of Guards known as the Noble Guard of the Body of Our Holiness. They enjoy the first place among the Guards of the Holy Father and have the honorable charge of the immediate care of his person. Only descendants of noble Italian families can qualify for membership in the Noble Guard. Usually their family must have enjoyed 100 years of nobility, though in more recent years other native Italians who have the requisite nobility may be admitted to the Guard.

The Patron of the Noble Guard is St. Sebastian, the martyr-commander of the first Pretorian Cohort. Upon their standard of white silk are woven in gold the arms of the reigning Pontiff. Their commander is chosen from the princely nobility of Rome and is usually honored by membership in the Supreme Order of Christ. He has the rank of Lieutenant General. The Guard is divided into three classes with the ranks of Captain, Lieutenant and sub-Lieutenant respectively.

Next to that of the Swiss Guard the dress uniform of the Noble Guard is perhaps the most colorful and ornate of all. It consists of black knee-boots, tight-fitting white breeches, large-cuffed white gloves, scarlet coat with gold belt, epaulets and shoulder band, a brilliant varied-colored Greek helmet with a white tassel, and a large, straight, gold-hilted sword. The present commander of the Guard is Prince Don Francesco Chigi della Rovere. According to the latest available records, the Guard numbers 103 members, twenty of them retired, and among their number are two members of the Pacelli family, the family of His Holiness, Pope Pius XII.

Christ and His Mother

An interpretation of the most sublimely beautiful relationship in the life of the Redeemer.

R. J. Miller

"THE Human Being never said a harsh word to a woman, except to His own Mother."

A superficial reader of the Holy Gospel, after glancing through the few accounts recorded there of the Human Being's conversations with His Mother, or of His words about her, might arrive at the conclusion that whatever Christ's attitude may have been to other women, He was singularly oblivious of the claims of courtesy, not to say the obligations of the fourth commandment, in regard to His own Mother; and might even draw the startling conclusion which stands at the head of this article.

But between the Human Being and the Woman there was a bond so completely unique that ordinary language between them had a meaning entirely its own. "There was something between them," in the expressive phrase; and that "something" gave to the mysterious words of Jesus to Mary, for all their seeming harshness, a depth of understanding, a message of union and whole-souled confidence and communion of wills utterly beyond the perceptive powers of the superficial outside observer.

The Evangelists record the words without comment, as is their wont. It is for us—indeed it is our privilege and even our obligation as Christians,—to become not outsiders but insiders, sharing with understanding and love of our own the secret of the Human Being and His Immaculate Mother, the Woman.

Take the first recorded words of Jesus to Mary, in the incident of the loss of

Jesus in the temple. The Holy Family had come to Jerusalem for the feast of the Pasch; after spending a week there, according to the custom, Mary and Joseph set out for their home in Galilee with a caravan of relations, friends and fellow-townsmen. The eighty-five mile journey was made on foot in about three days' time, with stops each night for rest and shelter, if shelter could be had for such a crowd.

But when the Nazareth caravan started out after this particular Passover, Jesus stayed behind in Jerusalem. And strangely enough, Mary and Joseph did not discover His absence until the caravan halted at the end of the first day's journey. Strange indeed is this seeming indifference to the whereabouts of their precious Boy, regardless of what led them to think He was somewhere in the crowd. Some holy writers say that Mary thought He was with Joseph, and Joseph thought He was with Mary; but still the fact seems to be that neither of them had made sure of His presence and safety before the caravan set out.

On the other hand, God's Mother could not have been anything but the perfect mother; she must have loved her Son more than any other mother ever loved a child in human history.

Why then this seeming neglect?

One ready answer is that children in the Holy Land are far more mature at the age of twelve than those in our northern climes; Our Lady herself, according to strong tradition, became the wife of St. Joseph and the Mother of

God at the age of twelve or thirteen. Parental solicitude in their case, then, which would be normal according to our views and experience, would have been excessive in the case of any boy in Our Lord's country and time.

There is another reason, however, which fits in with the human nature of the Human Being and throws new light on the ordinary home life of the Holy Family. Our Lady was a loving mother, the most loving of all mothers; but she was not a doting mother. Her Son was a dutiful son, but He was not a "mama's boy" in the contemptible sense of the term. He was not tied to His Mother's apron strings. He had His friends among the boys of His own age; He liked to play with them, and did play with them; and His Mother let Him play, knowing she never had to worry about Him even when He was out of her sight.

It must have been so. Any excessive coddling, worrying, babying is an imperfection in any family; and there was nothing imperfect in that perfectly human Holy Family.

Moreover, between Mother and Child there was never the slightest constraint. For all her reverence, Mary (and Joseph too) responded perfectly to the perfect human nature of the Human Being. Love and understanding and ease and freedom were the breath of life in their Nazareth home; stiffness, coldness, standing on ceremony, long faces and solemn posing were in their own way as foreign to that household as Satan and sin.

This freedom, then, this absence of worry and excessive solicitude, this perfect confidence of Mary and Joseph in their Son is the true key to "the loss in the temple." Not neglect, but perfect confidence in their perfect Son kept them from worrying about His absence

during the first day's journey from Jerusalem to Galilee. Perfect trust and, we may add, the appearance on the scene for the first time of their Son's full consciousness (even at the age of twelve!) of the mysterious claims upon Him of His Father's business.

But granted that Mary and Joseph did not worry about Jesus during the first day, what about their concern when they did discover that He was not in the caravan? And what about Mary's seeming reproach when they finally found Him in the temple?

*Son, why did You do this to us?
Your father and I were so worried
looking for You!*

Jesus and Mary, the Mother and Child, have been the inspiration of the greatest artistic genius in the last two thousand years; but it is not too much to say that the full freedom of their human intimacy — the true secret of Jesus and Mary — has never been captured in paint or stone. For the most part the great artists have portrayed the reverent and the divine, rather than the familiar human ease and comfort of their relationship. The artist who would set himself to this task must picture Mary holding up her Baby before her, laughing in His face, and Jesus, ecstatic like any little child in that familiar human interchange between mother and child, laughing delightedly and repeatedly in return.

This ease and loving familiarity between Jesus and Mary is the key to an understanding of their words at the finding in the temple.

"After three days, they found Him in the temple, sitting" (not standing, but sitting) "in the midst of the Doctors, hearing them and asking them questions. And all that heard Him were amazed at His understanding and His answers. And they" (Mary and Joseph)

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"were very much surprised to see Him there. And His Mother said to Him:

*Son, why did You do this to us?
Your father and I were so worried
looking for You!*

And He said to them:

*Why were you looking for Me?
Didn't you know I would have to be
at My Father's?*

Mary was not reproaching Jesus for a fault in her motherly exclamation. Jesus never committed a fault, and she knew it; no one knew it better than she. It would have been a fault in her (not to say a sin of blasphemy) to accuse Him of a fault; and she never committed a fault either.

And her words were not a reproach for another reason: namely because she knew, by her Mother's instinct, how Jesus had been feeling the last three days Himself. He was not tied to His Mother's apron strings, to be sure; but He was only twelve years old, and He had never been away from home before. He must have been terribly lonely as night approached that first day; and if we stop and think of it, where did He spend those two or three nights? The Human Being as a little Boy had no friends in the national capital of His country, Jerusalem; Mary and Joseph found no trace of Him in any familiar spot when they were searching during the first anxious days. Later on when in Jerusalem as a Man for the Passover, He would retire to the Garden of Olives for the night. So it is not entirely fanciful to suppose that He visited the place now, to "spend the night in the prayer of God," to look forward with divine longing to the agony in that Garden which would open His Passion many years later; and even—as a Human Being and a little Boy Who had never missed His Mother's good-night kiss in His life before—to wrap

Himself in His boy's cloak, lie down alone on the ground under the stars, and feel the bitter human tears of loneliness and homesickness fill His eyes (in a kind of boy's agony in the Garden) as He tried to go to sleep.

Some realization of this was in His Mother's heart as she and St. Joseph searched for Him through Jerusalem, thinking as usual more about Him than about herself; and some thought of this underlies her words on the finding in the Temple:

*We were so worried looking for
You!*

"Worried"—yes; but not selfishly, not reproachfully; their worry had been not on their own account, but for Him.

But then—our superficial reader of the Gospel story might inquire—why did Mary ask Jesus what seems a pretty selfish question: *Why did You do this to us?* and why did Jesus answer so brusquely: *Did you not know I must be about My Father's business?* And does not the Gospel itself say: *They understood not the word that He spoke unto them?* Is not this all rather harsh?

It depends on how you picture the scene of the finding in the temple.

If you picture Our Lady as standing on her offended dignity, stiff and pouting and petulant in her question; and Jesus nettled at the interruption of His conference with the rabbis, cold and haughty and distant in his reply, then of course you have God's Mother speaking reprovingly to her divine Son, and the Son speaking harshly to His Immaculate Mother.

The actual scene, however, could not have possibly been anything of the kind.

Picture them rather as clasped in a warm embrace, their faces alight with the joy of reunion after what had seemed an endless time of worry, heartache, and separation. Picture Mary whisper-

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ing her "Why?" in the freedom of their unconstrained confidence, and of her own sublime position of Mother of God, by which she could ask even her divine Son for the secret of His designs; and picture Jesus smiling up at her and holding her close: "Didn't you *know* . . . ?" This is not harshness or unfeeling brusqueness; it is gentleness, understanding, even the playful teasing of a loving Mother by a wise and deep but loving Son.

Some stalwart souls — perhaps we should note in passing — may not welcome the picture of Jesus and Mary "clasped in a warm embrace," and the uneasiness they feel in contemplating such a scene between the Mother of God and her Son may be shared by not a few Christians who think of the Holy Family too exclusively in terms of the divine. To dissipate this false idea, it will be sufficient to observe that if all Christians are encouraged to press the crucifix to their hearts and imprint their loving kisses upon the image of the dead Christ, can we think of His own Mother as being a stranger to the fondest mother's instinct in regard to her living Son? And if Judas Iscariot, looking for a familiar sign that would arouse no suspicion to serve as the means of his infamous betrayal of the Man Christ, chose a kiss as something so frequent and ordinary between himself and his Master that none of the Apostles would suspect foul play, is it possible that Jesus and Mary, after a heartrending separation, stood apart like unfeeling, dehumanized strangers?

But still there was a mystery in the words. Jesus spoke them kindly, by all means; but kind or not, the mystery remained.

Didn't you know I would have to be at My Father's?

"At My Father's"—such is the lit-

eral translation of Our Lord's words. What did He mean? "At My Father's house" as some of the new translations would have it? "About My Father's business," as the old familiar English version reads? In either case, there was mystery for His Mother and St. Joseph in this strange reference to "My Father."

But why should there not be mystery there? He was the Son of Mary and the foster Son of Joseph, yes; but He was also mysteriously the Son of the Living God. He had come into the world not merely to be the human Son of Mary, but to do the divine work of His Father: to be the light of the world from His Father's house, and to be about his Father's business, giving His life a redemption for many.

And while Mary loved Him as her human Son, she loved Him far more as the divine Son of His Father, and longed as He did Himself—"with desire have I desired"—for the beginning and the completion of His magnificent work for the redemption of the human race.

And Jesus' words were a reminder, gentle but deep, of their secret.

Didn't you know I would have to be at My Father's?

On the human side, the words were gently loving, even playful; but on the divine, they sounded the infinite depths of the mercy of God. And as they wended their way, just the three of them, back to Nazareth, (and who knows but that Our Lord wanted to have Mary and Joseph all to Himself on that journey, and delayed them for that purpose too?), and through the years that would yet intervene before His public life began, while He was still "subject to them" at Nazareth, Mary kept their secret as a constant sacred inspiration:

And His Mother kept all these things carefully in her heart.

Is Your Mind O. K.? (7)

An explanation of the mental disease from which 15 per cent of the patients in mental institutions are suffering.

H. J. O'Connell

DISORDERS of the human mind fall into two broad classes: 1) major maladjustments, or *psychoses*, and 2) minor maladjustments, or *psychoneuroses*. In the psychoses, there is a serious disintegration of the personality, a deep cleft between the person and reality, so that he can no longer lead an ordinary life among his fellowmen. Such an individual does not, as a rule, recognize his abnormality. To use the technical term, he has no *insight* into his condition.

In the psychoneuroses, the person's contact with reality is strained at some point. He may, for instance, be stricken with panic at the sight of a black cat, or hide under the sofa during a thunderstorm; but otherwise he leads an ordinary life, and adjusts fairly well to the demands of social living. He is usually aware of his abnormality on the particular point that troubles him, and attempts to remove it from his life. In popular language, the victim of a psychosis is "insane." The psychoneurotic is "a little queer," but by no means insane.

The discussion in these articles thus far has been concerned with the minor personality maladjustments, such as: neurasthenia, hysteria, phobias, anxiety, and scruples. These are the disorders which most people encounter in their own lives and in the lives of others. It is in this field, too, that there is the greatest hope for prevention and cure.

However, it is also well for every intelligent person to have some understanding of the major mental disorders,

so as to be able to recognize their most evident symptoms, to use preventive measures, both for themselves and for others, and to forestall serious consequences. Many a victim of suicide, for example, would have been saved had his relatives been able to recognize the signs of psychotic depression in time to place him under adequate care.

Some of these major maladjustments are the result of definite bodily causes. Since the brain is the instrument of the soul in thought, physical conditions which affect the brain, such as syphilis, hardening of the arteries, epilepsy, meningitis, and poisons in the system, can interfere with rational thought so completely as to produce insanity. The same is true if the brain is severely injured or imperfectly developed. When such bodily conditions are present, the resources of modern medical science should be utilized to remedy the defect as far as possible.

Yet, for almost half of the serious cases in mental institutions, no specific and constant defect or organic cause has been discovered. These individuals are suffering from what are called *functional psychoses*. In these, the body and brain, though apparently sound organically, do not function properly. It is possible that some day a specific physical cause may be discovered for these disorders. On the other hand, as seems more likely in the present state of scientific knowledge, the cause may lie chiefly in the mental sphere, consisting of improper habits of thought and excessive emotional reactions to life-problems.

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The first great functional psychosis to be considered is the *manic-depressive*, which accounts for about 15% of the cases in mental institutions. Approximately 11,000 new cases are admitted each year. However, there are many more, not institutionalized, which exhibit in various degrees symptoms of the manic-depressive type, which impair the efficiency of the individuals so afflicted, and give rise to numerous social problems. This mental disorder is more common among women than among men in the proportion of about seven to three.

Many people are under the impression that the so-called "maniacs" are forever in a state of wild excitement. For such it will be a surprise to learn that mania, with its exhilaration and violent activity, is only one phase of a psychosis with a twofold aspect. The other phase is that of depression, which usually alternates with mania in the same individual. Hence the psychosis is called "manic-depressive."

A patient in the manic phase externally is a whirlwind of misdirected activity, laughing, singing, dancing, shouting, talking incessantly. His energy and physical strength seem inexhaustible. He can continue his wild activity for long periods without apparent need for rest or sleep. All restraints and inhibitions are cast aside. The person may tear off all his clothing, or dress and decorate his body in the most extraordinary and extravagant fashion. At such times he performs violent acts of every kind, breaking dishes and furniture, biting, kicking, scratching, and is capable even of brutal crimes.

The mood in such attacks is one of cheerfulness and elation. Everything is easy; everything goes well. "I never felt better in my life," is the usual statement. Great plans are formed for

world tours, the writing of books, political success, scientific achievement, even though the person has no ability for these projects. He makes the most unreasonable demands, and expects them to be complied with at once. If possible, such a person will go on wild spending sprees, ordering huge quantities of expensive objects without a thought of who is going to pay the bill.

At the least sign of opposition, restraint, or advice, the mood changes from good-natured cheerfulness to irritability, resentment, anger, and even violence. Abuse, threats, and foul language often pour forth in a stream.

The mental content in a manic attack is manifested in a jumble of wild and incoherent talk. Idea follows idea without any rational connection. Associations are formed with reference to every chance sight or sound. The attention is distracted by everything that enters the field of experience. Judgment and responsibility for actions are entirely lacking. At times, too, delusions of grandeur or persecution are present.

The same person in the depressed state presents an entirely different picture. The external attitude and posture betray deepest dejection. The body is slumped, the shoulders sagging, the brow wrinkled. Movement is at a minimum. Even the least exertion causes fatigue. If the individual speaks, it is in a low, dispirited tone. Responses to questions are monosyllabic, and followed by a lapse into silence. Thought is slow and difficult. The person has no interest in what is going on around him. He often refuses to speak, eat, dress, or care for his personal needs. Thoughts of despair, inferiority and guilt fill the mind, such as: "My husband will lose his job, and we shall all starve." "I have committed the unpardonable sin." "My health is ruined

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by my past sins." The wish to die, and thoughts of self-destruction are often present. Suicide at such times is a very real danger. Hence depressed persons should not be left alone.

By way of summary, the chief symptoms of the manic state are: 1) flight of ideas, 2) an elated, unstable mood, and 3) increased motor activity. The symptoms of depression are the opposite: 1) slow, retarded thought, 2) emotional depression, and 3) lessening of motor activity.

Both mania and depression admit of various degrees. Mania may express itself merely in an abnormal elation and good-feeling, with aggressiveness and a tendency to dominate others. Or it may extend to the opposite extreme of wild delirium. Similarly, depression may be exhibited in any degree from a slight retardation in the physical and mental spheres to a state of stupor in which the patient is almost completely inactive. There are also mixed states in which some of the symptoms of mania and depression appear together.

The periods of mania and depression alternate in various combinations. After an interval of depression, for example, there may follow a time of normality, and then an attack of mania. Or the person may go suddenly from depression to mania, and then return to normal. Rarely do excitement and depression follow one another continuously without interruption.

The first attack, which often occurs between the ages of fifteen and twenty-five, is in the majority of cases one of depression. The length of time during which the period of depression or of mania endures extends from a few days to several months. In almost every case there is recovery without any deterioration of mind. However, there is also a very definite tendency to recurrence.

As the disorder progresses, the attacks generally are more frequent, endure longer, and grow more severe. With advancing age, the depressed state ordinarily predominates.

The cause of this mysterious and terrible affliction has not yet been satisfactorily explained. There are often present with the psychosis various physical disorders; but none of these gives evidence of being its specific and constant cause. Undoubtedly heredity plays a part, at least by contributing a constitutional predisposition. It has been estimated that from 60% to 80% of the manic-depressives have close relatives who show traces of the psychosis. Moreover, the disorder more commonly appears in a definite bodily type, composed of short, stocky, thick-necked, muscular individuals, with large head and chest, broad face, and florid complexion. Temperamentally the manic-depressives are aggressive and dynamic, definitely extroverts, inclined to action rather than reflection.

However, neither organic defect nor temperamental make-up can adequately explain the manic-depressive attack. Psychological factors must also be taken into account. In attempting an explanation of how these factors play their part in the genesis of the psychosis, it should be noted first of all that sadness, with its usual accompaniment of slowed-up thought and lessened activity, is an ordinary human reaction to an unpleasant event or situation. When his high school team loses a football game, or his girl-friend goes out with someone else, it is quite usual for a young man to sit in a corner and mope. But, not every unpleasant incident can produce a tendency to remain sad and depressed for a long time. Generally the person snaps out of it, and forgets the affair in the pursuit of new interests. Only

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when the good which has been lost ranks very high in the individual's scale of values, in fact is the keystone in his arch of desires, does a condition of hopelessness result. Such would be the case if a man with a strong sense of pride and personal excellence were placed in a situation which brought out clearly his inferiority, for instance, if he failed in an examination, or was discharged from his job because of incompetency. If such a person does not revise his scale of values, he has nothing on which to build, and consequently sinks into a state of despondency. The condition will be all the more grave if he has a physical predisposition to sadness and melancholy. Due to the interworking of these mental and physical factors, there results a period of depression of longer or shorter duration.

From this, being by nature an extrovert, *the person attempts to escape by a flight into activity.* Thus the manic phase is introduced. The wild flight of ideas, attention to every external stimulus, and excessive physical action are only an effort to keep the dissatisfaction, fear, or realization of inferiority out of consciousness.

There is often evidence, too, of wish-fulfillment. An ugly duckling of a woman will begin to narrate her romantic conquests. The shy, timid book-clerk tells tales of adventure and heroism.

Like a freight-car which has broken loose on a down-grade, thought and motor activity grow faster and faster, as the attempt at compensation and defense becomes more frenzied. Eventually, as a result of exhaustion, the process slows down. The consciousness of loss or inadequacy returns, and a period of depression once more follows.

With regard to the treatment of manic-depressives, the first step must be to bring them under adequate psy-

chiatric care. During the attacks of mania and depression, it is absolutely necessary to place them in an institution.

There may be a reluctance to do this on the part of relatives, especially in cases of depression. However, only in a properly equipped and conducted institution can the patient receive the care and protection he needs.

Treatment will include the correction of physical defects and disease, attention to the diet and elimination, rest, exercise, baths, and occupational therapy. Although the use of sedative drugs is avoided as far as possible, sometimes they are necessary. Alcohol should be kept away from such individuals, even in their normal periods, as it may bring on an attack.

It is useless to try to reason with the patient during an acute attack. Opposition or advice only irritates him. However, in his lucid moments the psychiatrist and spiritual adviser may talk over the person's problems and try to find a solution. The practice of religion should be kept up as far as possible. Experience shows that it often is a strong influence for prevention and recovery.

At times, drastic therapies are employed, such as: 1) prolonged narcosis, lasting from ten to fourteen days; 2) shock treatment either by the use of drugs or mechanical apparatus; operation on the prefrontal area of the brain. These drastic therapies, it is clear, require a highly trained personnel and equipment to meet every emergency.

Since knowledge of the specific causes of the manic-depressive state is still so obscure, it is difficult to work out an adequate program of prevention. However, some measures are of value.

Because heredity seems definitely to play a part in causation, persons whose family history shows traces of the psy-

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chosis should not marry into similar families. To forbid such persons to marry at all would be to exceed the bounds of certain knowledge. It is not clear that this weakness cannot be eliminated by intermarriage with stable stock. As Dr. Verner R. Moore says: "The defect is recessive, not dominant, and as long as such families marry into stable ones, the children will have ordinarily stable constitutions."

On the mental side, it is important to recognize potentiality and incipient manifestations of both mania and depression. The type which tends to develop the psychosis, as was explained, is aggressive, ambitious, dynamic, strongly emotional, prone to action rather than thought, and with a tendency to overdo. From the time of childhood such individuals should be trained to think before acting, not to go off "half-cocked" after every plan or pursuit that suggests itself.

Such persons must be schooled to meet and decide life's problems reason-

ably, rather than emotionally. They must learn to accept the difficulties, sorrows, and disappointments that are inevitable in every life in a mature way, strengthened by the principles of reason and faith. Above all, they must be trained not to brood over their sorrows, not to indulge in orgies of self-pity, but to snap out of them at once by diverting their attention to useful and satisfactory activity. Channels of compensatory interests and actions should be developed. The courage-inspiring and calming principles of religious truth should be deeply engraved upon the mind.

In a word, both the individual and those who have charge of him must aim at the development of a well-balanced personality, in which there is excess neither of melancholy brooding, nor of senseless activity. Such a personality is the best insurance one can have against mental disorder of the manic-depressive type.

Litany of Superlatives

The best day—today.
The best play—work.
The greatest puzzle—life.
The greatest thought—God.
The greatest mystery—death.
The greatest mistake—giving up.
The most ridiculous asset—pride.
The greatest need—common sense.
The best town—where you succeed.
The most dangerous person—a liar.
The most expensive indulgence—hate.
The greatest invention of the devil—war.
The most disagreeable person—the complainer.
The best teacher—one who makes you want to learn.
The biggest fool—the boy who will not go to school.
The greatest deceiver—one who deceives himself.
The worst bankrupt—the soul that has lost enthusiasm.
The cheapest, stupidest, and easiest thing to do—finding fault.
The greatest secret of production—saving waste.
The finest thing in the world—love.



Side Glances

By the Bystander

There is grim irony in the fact that it was not until December, 1947, that the citizens of the United States were permitted to recognize the truth of certain specific warnings that Pope Pius XI laid before them in March of the year 1937. The warning was given in the form of an encyclical on the subject of Communism, and it described in the most daring detail the exact manner in which Communism would develop and gain power in any country that remained apathetic to its danger. In a United Press news dispatch released on December 5, 1947, the *fait accompli* of that description was given to the American people in the form of a list of over 80 subversive organizations operating in the United States, three-fourths of which were Communist in origin, principles and political aims. The list was given out by Attorney General Tom Clark, after a long and thorough investigation by the famed F. B. I. It is said that the 80 odd organizations actually named as subversive of American principles were only about a third of those that are suspect and against which there is considerable evidence to link them with anti-democratic and foreign directed programs. Only those were named against which the evidence is practically incontrovertible; it is safe to say that several scores of other organizations not named are just as dangerous to America, even though evidence is not sufficient to place them on the publicized lists.



Here is what Pope Pius XI said about the way in which Communism develops its influence in a country on which it has designs. After warning that Communism gets its start in a nation by making false promises to working people who have already been stripped of moral and religious principles by "liberal economics," he adds: "There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps

never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses and trained workers. It makes use of pamphlets and reviews, of cinema, theatre and radio, of schools and even of universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts."



Now take that quotation (especially the parts we have italicized) and place against it the release from Attorney General Clark's office of December 5, 1947. Every line of it is proved to have been carried out faithfully during the ten-year period in which so many were consoling themselves with the cliché "It can't happen here," or smiling indulgently when anybody mentioned the threat of Communism, or helping to keep open the pipeline of propaganda that the Russian Soviet had built into America by insisting that we could be friendly and cooperative with a nation that had long before set as its goal the sovietizing of the American people. Pope Pius XI said that "it penetrates into all classes of people." Note on the list of subversive organizations the *nationalistic* groups (American Polish Labor Council, Council on African Affairs, Hungarian American Council for Democracy, Federation of Italian War Veterans of U. S. A., Armenian Progressive League of America, Macedonian-American People's League, National Council of American-Soviet Friendship, etc.); note the *racial* groups (Southern Negro Youth Congress, United Negro and Allied Veterans of America, National Negro Congress, etc.); note the *cultural* groups (Hollywood Writers Mobilization for Defense, Dante Alighieri Society, Washington Bookshop Association, etc.); note the *youth* groups (American Youth for Democracy, Connecticut State Youth Congress, Socialist Youth League, etc.); note the *hobby* groups (Photo

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League, Nature Friends of America, etc.); note the educational groups (Abraham Lincoln School, Chicago; George Washington Carver School, New York; Jefferson School of Social Science, New York; Ohio School of Social Sciences; Philadelphia School of Social Science and Art; Samuel Adams School, Boston; Schools of Jewish Studies, Boston and New York; Seattle Labor School; Tom Paine School of Social Science, Philadelphia; Tom Paine School of Westchester, New York; Walt Whitman School of Social Science, Newark, New Jersey).



Of course there are also innumerable workmen's organizations on the list, such as the Labor Research Association, Inc., International Workers' Order, which includes the People's Radio Foundation; the Proletarian Party of America, Revolutionary Workers' League, the Socialist Workers' Party, the Congress of American Revolutionary Workers, the Workers' Alliance, etc. And there are the many "peace" associations, (which the Soviet agents must form with tongue in cheek because a cardinal principle of their philosophy is that war is necessary and must be promoted) such as the National Committee to Win the Peace, the American Peace Mobilization, etc. And lastly, almost every possible twist and turn of the words "democracy" and "civil rights" is found in the title of some Communist front organization to hoodwink people into joining, such as the Civil Rights Congress, the Joint Anti-Fascist Committee, the American League against War and Fascism, the Federation for Constitutional Liberties, the Washington Committee for Democratic Action, etc. Could anything better than this partial list of flourishing Communistic organizations in America prove more conclusively the wisdom of the words of Pope Pius XI's warning: "It penetrates into all classes of people and even reaches the better minds of the community"? Yet the evidence comes ten years late—we wonder if too late?



However, Pope Pius XI can in no sense be dubbed a mere "red-baiter" i.e., one who pointed out the evils and dangers and methods of Communism without proposing an adequate and infallible remedy for the same. Perhaps now that he has been proven so

well informed and accurately prophetic an exposé of Communism and its methods, the words in which he offered remedies for it will be listened to with just a little more attention. The means of saving the world from the awful ruin into which moral liberalism has plunged it, he says, "are neither the class struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this co-ordination of all social forces." He goes on to call for a restoration of the Christian spirit in economic life, both on the part of the rich and of the poor; and he lays a heavy charge against those who have not heeded the calls to the exercise of that Christian spirit which had been contained in previous encyclicals. "It is unfortunately true," he says, "that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical *Quadragesimo Anno* in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?" Such words are just as severe as the words the Pope used against Communism itself, because he recognized that abuses in the social order are the very soil in which Communism can thrive. "There would be," he says elsewhere, "neither Socialism nor Communism if the rulers of nations had not scorned the teachings and warnings of the Church." The facts prove that this was no idle boast.



Catholic Anecdotes

Beyond Human Power

A servant of the Emperor Charles V was dying after many years of faithful service to his master. Because of his long service, the Emperor had a special affection for him, and, filled with sincere grief, came to see him for the last time in this life.

"My dear friend," said the Emperor, as he stood by the bedside of the dying servant, "you have served me so devotedly that I only wish I could make you some return. Is there anything at all that you desire? Let me know what it is, and I will see that you receive it."

"Yes," said the dying man, "There is one favor I would like to receive from your hands."

"What is it?" said the Emperor eagerly.

"Give me one more day of life—just one more day."

The Emperor's face grew sad.

"Alas," he said, "I am considered to be one of the most powerful monarchs upon this earth, but what you ask is entirely beyond my power to give. Only God can grant and sustain the gift of life."

With a deep sigh, the dying man said:

"Then it is plain to me that I was foolish in not spending more time in the service of God than I spent in the service of an earthly king."

Dangerous Petition

It is related in the history of the fathers of the desert that once a hermit

visited a certain very wise and holy man, and proceeded to boast that he had reached a stage in his spiritual life where he no longer had to worry about temptations.

"And how did you bring about this wonderful thing?" the wise man asked, in a tone of surprise.

"I prayed to be free of temptations," was the reply, "and God heard my prayer."

"My son," said the other, "you have acted very foolishly."

"How can that be?"

"You have acted foolishly in begging God to free you from temptations. Go back and pray that God may send you temptations, but also that he may give you the necessary grace to overcome them. Otherwise you will become careless in the practice of virtue, and will easily fall into the sin of sloth."

Sacraments Renewed

Sister Elena, the saintly teacher of St. Gemma Galgana, was once instructing her pupils in the nature of a Spiritual Communion. When she finished her explanation, one of the children raised her hand.

"Sister," she asked, "you have told us how to make an act of Spiritual Communion. Is it possible also to make an act of Spiritual Confirmation?"

After a moment's thought, Sister Elena gave a beautiful answer to this unusual question:

"Why surely, child. We do so every time we say the Come Holy Ghost."



Pointed Paragraphs

Love in High Places

The to-do made in the American newspapers and magazines last fall over the wedding of Princess Elizabeth in England may well have given some cynical Americans an occasion for scoffing at the genuineness of their fellow-Americans' love of the kind of democracy that is the boast of America. "Just a pack of royalists at heart," might be the way a fed-up "every-man-a-king-democrat" would sum up his fellow-citizens as they soaked up page after page of trivia concerning the nuptials of a girl who is heir to a throne.

We think the judgment would be a bit hasty. However we also think that the judgment we are about to pass is but little less worthy of scorn. In our opinion, the wild interest of the American populace, as directed by the newspaper and magazine editors, arose out of the all too common American worship of money. Princess Elizabeth's wedding was just about the richest matrimonial affair of our time, and on that score its news value for Americans was without peer.

This angle of its interest was emphasized in almost every news story and magazine feature that we chanced to see. How much the wedding gown cost, how many pounds sterling per year the married couple could count on, the value of the jewels that flashed on sundry bosoms, the size and value of the estate set aside for the honeymoon, etc., etc., were the facts that were fed repetitiously, screamingly, nauseously, to Americans. If there is

a love of royalty in America, it is the royalty of money, whether named in pounds, jewels, gold, or just ordinary dollars; and whether possessed by kings, princes, movie actors and actresses, or ordinary five and dime store tycoons. Any wedding will get space in American newspapers that has money to garnish it; the more the money, the greater the space.

This is the weakness of America, though not, of course, of all Americans. There are many who see the sheer worldliness, futility and false evaluations of it all. But there will not be many such left, nor for long, if the great American Press continues to picture golden calves all over its front pages and to call on its readers to kneel down with it and adore. The chosen people did that once and God thrust them out into a desert for forty years.

Love in Low Places

Alongside the sorry picture of American weakness just given, it is good to set down quickly a cheerful one. Even, we may add, a contradictory one, though it could never achieve the space in American newspapers that a billion dollar wedding would commandeer. It is the story of the off-the-record, privately initiated, person to person charities of American G. I.'s to suffering people all over the world during and since the war.

The Chief of Chaplain's Office of the U. S. Army Department issued a three-sheet mimeographed memorandum last fall revealing just some of the things

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that American soldiers did for people—sometimes “enemy” people—whom they found in need during their wanderings over the face of the earth under the hardships of military discipline and the rigors of battle campaigns. The facts came from chaplains, who were in a position to see and know these things better than anyone else.

Reported donations of G. I.’s to churches, schools, hospitals and orphanages in other countries amounted to more than half a million dollars. We have no shred of doubt that there was at least another half a million unobserved and unreported. The list of countries over which this largesse was spread is just the same as the list of countries entered by American soldiers and sailors. High on the list are Germany, Italy, Austria and Japan. Children, in hospitals, in refugee camps, on the streets and in the fields, were the principal objects of G. I. generosity, though not the only ones. The fact that no distinction was made between the children of allies and the children of enemies proves that Americans are safe from the poisonous spirit that lumps human beings into nationalities, races, or even arbitrary groupings, and dishes out its love or hatred accordingly.

What was true (and unpublicized) about the G. I.’s during and after the war, is largely true of the common, unpublicized American. If only *that* spirit could get into the deliberations of a United Nations meeting, or even into the leaders of all nations!

Apple Blossom Time in Winter

“Romance was prescribed here Thursday to brighten the last years of persons who live in homes for the aged.” Thus did the Associated Press report on a proposal made in the course of a recent New York State Conference on Social

Work. The eminent authority who made the proposal was Dr. Belle Boone Beard of Sweet Briar college. The account went on to say that to Dr. Beard’s way of thinking, old people in institutions should be given the chance to pair off in little cottages, presumably after being joined in matrimony, and thus their last days would pass quickly, painlessly, and even in an atmosphere of gaiety and joy.

Well, we don’t pretend to be an expert in social science, but we do offer it as our considered opinion that this good lady is living in a fairy-land of her own making if she supposes that her proposal will be met with general approval by those immediately concerned. When two people have been married for years, their old age together is often a thing of beauty and mutual unselfishness. But whether the generality of old people can find happiness in new marriages, is considerably open to question. We do not presume to speak for the women (for all we know, Dr. Beard has taken a poll among the members of her own sex), but our guess with regard to the aged men is that nine out of ten of them would want no part of such an arrangement, and some of them despite their 80 years or more would scale a ten foot wall in order to escape it.

Women by nature are orderly; they like to have things in a pattern, and as they reach old age, the tendency is often intensified so that they develop a passion for the arrangement and rearrangement of *minutiae*. Old men, on the other hand, want nothing so much as to be left to themselves and the company of their cronies, to chew their tobacco and whittle their sticks and come late for dinner. To put these two opposing tendencies into universal conjunction would, we feel, make not for happiness but for friction of the most explosive variety.

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What often lies behind such proposals is a refusal to accept the fact of life beyond the grave. Your average social worker is completely absorbed with establishing the conditions for happiness in this life. Aged people are beyond caring much about the hopes and dreams which animate their children. The social worker looks at them with pity. They have nothing before them but oblivion. Why not give them one last fling at romance. Why not tie some apple blossoms to the withered tree?

At which suggestion many old people of our acquaintance will smile tolerantly and consider that not they themselves but Dr. Beard and her kind, if they have no hope of heaven, are truly the ones to be pitied.

Suggestions on Alms

The language and exhortations of the Fathers of the Church during the early centuries leave no doubt as to the importance in their minds of liberality and generosity towards the poor and towards the Church. In several passages of his works, Salvian censures severely the conduct of deacons, priests and especially bishops who, having neither children or near relatives, left their property to strangers, rather than to the poor, to the Church, and to God Himself. He blames in like manner the virgins and widows who do not bequeath to the

Church a good portion of their property, if they have no near relations.

St. Augustine likewise recommends to the rich who have many children, to join to their number Jesus Christ, in the person of His poor, by leaving to them a portion equal to that which they had bequeathed to each of their children. "If," he says, "a father has only one child, let him regard Jesus Christ as a second; if he has ten, let him regard Jesus Christ as the eleventh." He moreover suggests that if parents lose one of their children, they should leave to the poor the portion of property destined for that child.

St. Jerome addressed a similar exhortation to a rich and noble person who had lost in a few days two of his daughters. "Instead of enriching their sister with the property designed for them, employ it in atoning for your sins and in relieving the poor."

It must of course be added that however urgent the exhortations of the Fathers were on this point, they not only disapproved but refused excessive and indiscreet alms, which were injurious to families and could give grounds for remonstrance. St. Augustine expressed it in this way: "Whoever wishes to enrich the Church by dis-inheriting his son must look for some other person than Augustine to accept the donation; or rather, God forbid that he can find any person to receive it."

No Loophole

Whatever may be the literary defects of the following legal paragraph, it is certainly not lacking in completeness. Fellow we know ran into it while checking into the title of a forty-acre farm:

"All and singular appurtenances, appendages, advowsons, benefits, commons, curtilages, cow-houses, corncribs, dairies, dove-cotes, easements, emoluments, freeholds, features, furniture, fixtures, gardens, homestalls, improvements, immunities, limekilns, meadows, marshes, mines, minerals, orchards, parks, pleasure grounds, pigeon houses, pigstyes, quarries, remainders, reversions, rents, rights, ways, water courses, windmills, together with every necessary right, immunity, privilege and advantage of whatsoever name, nature and description."



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

Peter Waldo and the Waldensians:

Peter Waldo, leader of the sect which later came to be named after him, the Waldensians, began to spread his heresy in the year 1160. One day he beheld one of the more notable citizens of the city of Lyons stricken by death in the presence of a large number of people. Peter was so overcome at the sight and at the thoughts which it aroused in him that he immediately distributed a large amount of money to the poor. It was this that first caused many to follow him as disciples. Peter, however, was not a very literate man, and when he began to interpret the New Testament for his followers, he explained some dogmas contrary to the doctrine of the Church. The ecclesiastical authorities opposed him; but Peter, taking no count of the cost, explained again and again to his followers that the clergy was ignorant and immoral and envious, as well, of their own holy lives and doctrine.

Such was the origin of the Waldensians. Peter himself, however, maintained that he had conceived the idea of renewing the apostolic way of life, he had read the nineteenth chapter of the Gospel according to St. Matthew, in which appears the commandment of the Lord to sell all goods and to distribute them to the poor. As a result, Peter sold all of his belongings, distributed them to the poor, and began himself to live as a poor man. The sect increased rapidly, especially in the diocese of Poitiers, where the heretics conducted

as many as forty-one schools.

The Waldensians possessed but a loose bond of union. The members of the sect, therefore, were frequently also members of other sects. They also came to be known by different names such as 'The Poor of Lyons', the Piccards, Lombards, Arnaldists, Josephists, Lollards and others according to the cities in which they established themselves or the principal leaders of their sect. History, however, knows them especially as the Waldensians.

The Waldensians held a variety of errors contrary to the doctrine of the Church. Chief among their errors was this, that the Roman Church had ceased to exist after the pontificate of Pope Saint Sylvester, the period in which she began to possess temporal goods. As a consequence, they maintained that theirs was the true Church, since only they conformed to the doctrine of the Apostles and the Gospel in possessing nothing. They also held that the Pope was the author of all heresies, that priests and religious were the modern Scribes and Pharisees. They recognized only two Sacraments, Baptism and the Holy Eucharist, that Baptism, moreover, was of no utility for infants. They rejected indulgences and all Sacred Images, even that of the Cross, and maintained that every sin was a mortal sin.

The sect was first condemned by Pope Alexander III, in 1163, at the Council of Tours.



Conducted by T. Tobin,

CATHOLIC AUTHORS

Agnes Repplier, 1858

Dean of Catholic Essayists

I. Life:

Philadelphia is the city closely associated with the name of Agnes Repplier. She was born there on April 1, 1858, of French-American parents. Her early education was received away from Philadelphia at the Academy of the Sacred Heart in Torresdale, Pennsylvania. The last of her formal education was obtained at a finishing school in the city of her birth. After graduation Miss Repplier devoted herself to writing on a full time basis. Her writing has brought her into contact with some of the great names in American literature. Holmes, Lowell and Henry James were counted among the number of her friends. Miss Repplier has travelled extensively. She has lived in the Eternal City for a period of one year. Five universities have awarded her the honorary degree of Doctor of Letters. The fact that four of these universities were prominent non-Catholic institutions reveals the extent of her popularity in the field of letters. Notre Dame University bestowed on her the Laetare Medal in 1911. When Miss Repplier was seventy years old, President Coolidge honored her by selecting her as one of the American delegates to the Seville Exposition in tribute to Christopher Columbus. Miss Agnes Repplier still lives in Philadelphia and enjoys high renown as one of the great figures in the history of American Catholic literature.

II. Writings:

Her mother is in great measure responsible for Miss Repplier's interest in letters. Mrs. Repplier began to read poetry to her young

daughter and Agnes committed to memory many of the poems she heard. The editor of *The Catholic World* suggested that her talents would best be expressed in the field of the informal essay. Since that time most of her writing has been in that type of literature. Her first volume, *Books and Men* was a collection of essays. It contained a famous essay on *Books that Have Hindered Me*. In *Our Convent Days* reviews all the great and simple incidents that go to constitute life in a boarding school. *The Fireside Sphinx* describes the varied whims and antics of cats that Miss Repplier has known. At the age of 78 Miss Repplier wrote *In Pursuit of Laughter*, a history of humor in English literature. Her essays reflect the strong personality of the author. Her wit and keen observation are also apparent in her writings. Miss Repplier has made several excursions in the field of American Catholic history. She has written biographies of *Junipero Serra*, *Pere Marquette* and *Mere Marie of the Ursulines*.

III. The Book:

Miss Repplier celebrated her eightieth birthday by making a selection of her favorite essays. *Eight Decades* shows the wide variety of her interests. There are essays on Horace, travel, humor, cats, books and authors. These are rather lengthy informal essays that narrate in an effortless style the observations of this distinguished author. Catholic readers should become acquainted with the works of an American whom the non-Catholic literary world has long read and respected.

FEBRUARY BOOK REVIEWS

St. John Eudes—The fourth volume of the selected works of St. John Eudes has appeared recently. His writings on the priesthood have been grouped in one book, *The Priest, His Dignity and Obligations* (Kenedy, 306 pp., \$3.00). It has been freely translated from the original French by the Canadian novelist, Reverend W. Leo Murphy. The Archbishop of Halifax has contributed the foreword. In this foreword the Archbishop praises the book and the good work of the Fathers of the community established by the Saint. He also notes two defects in the book, the exaggerations sometimes used by the author and the frequent repetitions. The exaggerations are understandable when it is realized that perhaps much of this material was delivered as sermon and conference material. The repetitions are explained by the fact that this is not one book but a collection made from several books.

Three of the works of the Saint form the basis for this book. *A Memorial of Ecclesiastical Life* deals with the dignity and obligations of the priest. A short summary of priestly virtues is contained in the 34 points drawn up by the Saint. *The Apostolic Preacher* is not only an exhortation to zeal but also a practical schema of suggestions for the more effective preaching of the word of God. *The Good Confessor* outlines the virtues that should be manifested in the exercise of this sacred priestly function. The last hundred pages are given to meditations on various qualities that should adorn the soul of the true priest. The book closes with the Mass and Office of the feast of the Holy Priesthood.

This book is not a complete treatise on any phase of the priestly life. Though there are short reflections on the various orders, no comprehensive treatment is given. It is not a thorough ascetical nor pastoral treatise. But it is a very pious manifestation of the great soul of St. John Eudes. The priest who reads this book will have his ideals raised and sustained.

Short Stories—The veteran story teller, Reverend H. J. Heagney, has issued another series of stories in his latest book, *Good Stories* (St. Nazianz, 236 pp., \$2.50). The stories are very short moral tales intended for the young Catholic reader. Some of them are stories from the Bible and the lives of the Saints;

others are entirely fictional. They are told in a very simple way that the children can understand. There are several objections to the book. First of all the title is not very attractive. It does not invite the reader to take up the book. It is also misleading. The stories are good in the sense of having a pious moral, but they are not good in the sense of being well told and interesting stories. The author does not seem to have the touch possessed by some of the better juvenile authors of the day. The moral of the story on page fifteen is misleading. The girl would not have been obliged to remain for another Mass. This story might lead to the formation of false consciences among the young readers.

Autobiography of a Sister—Few of the ordinary facts of a Sister's daily life are made public. When the life of a Sister is written, it is usually the story of an heroic soul known for the great sanctity of her life. On our desk is a book that leads us into the thoughts and reactions of an ordinary American girl who followed the call of Christ. Under her maiden name of Kate Harbes Becker, Sister Martha tells the simple story of her life in the convent. She details her family background and her first contact with the Sisters as a girl in the academy conducted by them. She explains the period of uncertainty that preceded her profession. The difficulties of close living in the convent are not slighted in the narrative. This is a loose, rambling, and very personal account of one Sister's life in the convent. It is not a great book, but readers will appreciate the look behind the scenes. The author could have been more precise when referring to sexual love as one of the evils of the day. Sexual love is good and beautiful in the plan of God for the creation of new life. It is only illicit sexual love that is evil. Sometimes writers are not clear enough when writing on this subject.

Fairy Tales for the Young—Patsey Ellis and Aimee Tournai are back again with another delightful tale of the fairies. Readers of *Rag a Tag* will be pleased to know that the same fairies figure in the present series of short stories. A new little fairy, *Amber Eyes* (Grail, 68 pp., \$1.50) gives her name to the book. The five short stories are well

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told and the moral is not overdrawn. You will enjoy meeting Tippy Toes, the leader of the fairies and Whispy, whose task it is to whisper words of encouragement to those who need it. This is very definitely a book to be read to the young. I believe that even adult readers will enjoy it while they are reading it to the young boy or girl.

Spiritual books—It is one of the amazing facts of modern Catholic life that an increasing number of lay persons are writing spiritual books of value. One of the best books that came from the last war was a book on suffering by a young English girl. Miss Rosalina Cowan, an American woman, is the author of an excellent spiritual work, *When the World is Hushed* (Pustet, 139 pp., \$2.00). The subtitle, *Thoughts on God's Ways in Life's Purpose*, suggests the subject matter of the volume. The setting for serious reflection is set by the opening chapter on the value of silence. Miss Cowan insists on the positive silence that "is creative and full of beauty." The bitter, hard silence that comes from disappointment and loneliness is a negative and perverted silence. After this valuable chapter on true silence that allows a soul to hear the voice of God, the author offers reflections on the Catholic way of life. Holiness is portrayed as not the exclusive privilege of consecrated souls, but the birthright of every baptized person. The key to both happiness and holiness is found in resignation to the Holy Will of God. The phrase of Dante, "In His Will is our peace," is the motto of a successful life. The chapter on the necessity of pain and suffering contains some penetrating and consoling thoughts. The value of true friendship is discussed in another chapter. There is a certain calm assurance about this book that gives it a charming attractiveness. Something of the quiet powerfulness of the *Imitation of Christ* lingers on the pages of Miss Cowan's book. Catholic laymen and women who are seeking for strength and inspiration in their desire for a full Catholic life will find this book of exceptional value.

The second spiritual book on our desk is another volume from the prolific pen of Reverend Henry Brenner, O. S. B. It is a series of thoughts on fraternal charity entitled, *Brother to Brother* (Grail, 92 pp., \$1.25). The

motives and practices of the great virtue of charity are explained in brief essays. Such important aspects of the virtue as thoughtfulness, compassion, liberality and foresight are stressed. The Catholic lay apostle will be helped in his practical works of charity by reading this book.

Two Books on the Indwelling—Two classical books on the presence of God in the souls of the just have just come to our desk. Both are translations from recognized European works. The first one is the translation of the second part of Reverend Matthias Scheeben's, *The Glories of Divine Grace* (Grail, 154 pp., paper cover, \$.50). Reverend Patrick Shaughnessy, O. S. B., is the translator. The second section of this book treats of the union with God that results from the possession of sanctifying grace. It explains the real presence of the Holy Ghost and the three Divine Persons in every soul in the state of grace. The great privilege of becoming sons of God by sanctifying grace is also described. A chapter is devoted to the heavenly food with which God deigns to feed souls. This is a theological book that inspires as well as instructs. It is not beyond the capacity of the educated Catholic. It is hoped that this new translation will be published as a unit in a more permanent form.

The second work on the Indwelling of the Most Blessed Trinity is translated from the original French of Reverend M. V. Bernadot. Dom Francis Izard is the translator of *From Holy Communion to the Blessed Trinity* (Newman, 129 pp., \$1.50). The author feels that more people do not receive greater profit from frequent reception of Holy Communion because they do not realize the purpose of the presence of Christ in their souls. In this closely reasoned book the author shows that the real purpose of the Eucharistic presence is to maintain and develop in the soul the presence of the three Divine Persons. The sections of the work speak of the *Eucharistic Union*, the *Permanence of the Union*, the *Means to Maintain and Develop the Union*, and the *Purpose of this Union*. Consecrated souls will appreciate this book as an excellent preparation for and thanksgiving after Holy Communion. Repeated reading and reflection will uncover the treasures it contains.



Lucid Intervals

A social worker, visiting a prison, was much impressed by the melancholy attitude of one man she found.

"My poor man," she sympathized, "what is the length of your term?"

"Depends on politics, lady," replied the melancholy one. "I'm the warden."

Teacher was testing the knowledge of the kindergarten class. Taking a half-dollar from her purse, she tossed it on the desk, said: "And now, children, what is that?"

Instantly a voice from the front row answered, "Tails!"

Paul McNutt, the Federal official, went for a ride in a horse-drawn hack in Washington to relax. Paul wondered if the driver ever heard of him.

"Ever hear of Paul McNutt?"

"Yassuh," was the reply.

"Remarkable man, isn't he?"

"Yassuh, sho is."

"Intelligent, too."

"Yassuh, yass indeedy."

"And," persisted McNutt, "he's very good looking, isn't he?"

"Yassuh," said the driver, "an doan' he know it!"

What is the difference between a cloud and a beaten child?

One pours with rain and the other roars with pain.

Little Mary was heartbroken when her pet canary died. To pacify the child, her father found an empty cigar box for the canary, and with much ceremony assisted in burying it in the garden. After the funeral, Mary whispered:

"Dad, do you think my canary will go to heaven?"

"I believe he will," replied the father. "Why do you ask?"

"I was only thinking," murmured the youngster, "how cross Saint Peter will be when he opens the box and finds there aren't any cigars in it."

A bachelor met a girl at a dinner party and fell in love with her at first sight. During the course of the evening he continued to be staggered by the extent and variety of her many accomplishments. This was obviously the girl of his or anybody else's dreams, and he told her so all the way home in the taxi.

At her home, just before bidding her good night, he took her key and opened the door for her. There, in her living room, was a dead horse. The man stared at it aghast.

"Well," said the girl of many virtues and accomplishments, "I didn't say I was neat, did I?"

Endeavored a lady in No. Dak.

To picture a bear with a kodak.

The button she pressed—

The bear did the rest;

The lady stopped running in So. Dak.

Joe and Bill grabbed their lunch pails and sought a shady tree. Joe pulled out a long package and started to unroll it.

"What have you got there?" asked Bill.

"While my wife was away," returned Joe modestly, "I made myself a pie."

"A pie? It's kind of long for a pie, isn't it?"

"Of course it's long," answered Joe. "It's rhubarb!"

Little Johnny's mother had just presented the family with twins, and the household was in a state of excitement. Father beamed with pride as he took Johnny to one side.

"If you'll tell your teacher about it, I'm sure she will give you a day's holiday," he said.

That afternoon Johnny came home radiant. "I don't have to go to school tomorrow," he announced proudly.

"Did you tell your teacher about the twins?" asked his father.

"No, I just told her I had a baby sister. I'm saving the other for next week."

OPPORTUNITY!

The purpose of Catholic Press Month (February) is to focus the attention of as many people as possible on Catholic publications. The last five Popes have all stated in one way or another that one of the most important means of making the truth known to the world is through the medium of Catholic publications.

The Liguorian offers this easy way of doing something practical during Catholic Press Month to all its readers: We shall send *free* a current copy of The Liguorian to anyone whose name and address are sent to us by one of our readers. Any number of names may be sent in for that purpose.

We feel that this is, in many ways, a better way of making a Catholic publication known than by merely displaying it on a pamphlet rack or in a school hall. We ask many readers to make use of it.

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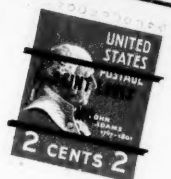
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Motion Picture Guide

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Reviewed This Week

Blondie's Anniversary
Bush Christmas
Good News
Night Song
Pirates of Monterey
Return of Rin Tin Tin
Wild Frontier
Wild Horse Mesa

Previously Reviewed

Adventures of Don Coyote
Along the Oregon Trail
Bachelor and the Bobby-Somer,
The
Black Gold
Black Hills
Blondie in the Dough
Blondie's Big Moment
Bovary Buckaroos
Buckaroo from Powder River
Bulldog Drummond Strikes Back
Check Your Guns
Cheyenne Takes Over
Chinese Ring, The
Code of the Saddle
Code of the West
Dangerous Years
Dragnet, The
Driftwood
Exile, The
Exposed
Fiesta
Fighting Vigilantes
Fugitive, The
Fun and Fancy Free
Gas House Kids Go West
Goodbye Mr. Chips (Re-Issue)
Great Expectations
Green Dolphin Street
Heartaches
Her Husband's Affairs
Hollywood Barn Dance
I Wonder Who's Kissing Her Now
Kilroy Was Here
King of the Bandits
Last Round-Up, The
Louisiana
Marauders, The
Marshal of Cripple Creek
Mother Wore Tights
My Wild Irish Rose
Nicholas Nickleby
On the Old Spanish Trail
Pacific Adventure
Perils of Pauline
Pioneer Justice
Prairie Express
Red Stallion
Return of the Lash
Riders of the Lone Star
Ridin' Down the Trail
Road to Rio
Robin Hood of Monterey
Robin Hood of Texas

Romance of Rosy Ridge, The
Roosevelt Story, The
Rustlers of Devil's Canyon
Saddle Pals
Sarge Goes to College
Schoolgirl Diary (Italian)
Secret Life of Walter Mitty, The
Seven Keys to Baldpate
Shadow Valley
Six Gun Law
Smoky River Serenade
Song of Love
Song of My Heart
Son of Rusty, The
Spirit of West Point
Sport of Kings
Springtime in the Sierras
Stage to Mesa
Stranger from Ponca City
Swing the Western Way
Swordsmen, The
Tawny Pipit, The
Thunder in the Valley (formerly
Bob, Son of Battle)
Thunder Mountain
Trailing Danger
Under the Tonto Rim
Unfinished Dance
Variety Girl
Vigilantes Return, The
Web of Danger
Welcome Stranger
White Stallion
Wistful Widow of Wagon Gap,
The
Wyoming

UNOBJECTIONABLE FOR ADULTS

Reviewed This Week

Captain Boycott
Captain from Castile
Devil Ship
Summer Holiday
Treasure of Sierra Madre, The

Previously Reviewed

Adventure Island
Beware of Pity
Big Town After Dark
Bishop's Wife, The
Blackmail
Black Narcissus
Blonde Savage
Body and Soul
Brute Force
Burning Cross
Caravan
Case of the Baby Sitter, The
Cass Timberlane
Cavalleria Rusticana (Italian)
Corpse Came C.O.D., The
Crime Doctor's Gamble, The
Crimson Key, The
Crossfire
Dark Delusion (formerly
Cynthia's Secret)
Dark Passage

Dear Ruth
Deep Valley
Desert Fury
Desire Me
Desperado
Dick Tracy Meets Gruesome
Fabulous Texan, The
Foxes of Harrow, The
Gas House Kids in Hollywood
Great Dawn, The (La Grande
Aurora) (Italian)
Green for Danger
Gunfighters
Heaven Only Knows
Hal Roach Comedy Carnival
Hat Box Mystery, The
Henry the Fifth
Hucksters, The
Hungry Hill
Hunted, The
I Love Trouble
Intrigue
Ivy
Joe Palooka in the Knockout
Key Witness
Killer Dill
Killer McCoy
Kiss of Death
Lady Surrenders, A
Life With Father
Lone Wolf in London
Long Night, The
Lost Moment, The
Love from a Stranger
Lured
Mad Wednesday (formerly Sin of
Harold Diddlebock, The)
Magic Town
Man About Town (French)
Merton of the Movies
Moss Rose
Murder in Reverse
Ninotchka (Re-Issue)
Northwest Outpost
Other Love, The
Out of the Past
Philo Vance Returns
Possessed
Pretender, The
Railroaded
Ride the Pink Horse
Roses Are Red
Second Chance
Sepia Cinderella
Shop Girls of Paris (French)
Slave Girl
Something in the Wind
Song of the Thin Man
So Well Remembered
Stork Bites Man
Sweet Genevieve
That Hagen Girl
This Time for Keeps
Trespasser, The
Unconquered
Unsuspected, The
Web, The
When a Girl's Beautiful
Where There's Life
Whispering City
Years Between, The

